SCRIPTURE READINGS FOR TIMES OF RETREAT

Selected, Arranged for Retreats of Thirty or Fewer Days, and Translated from the Vulgate and Original Texts

BY

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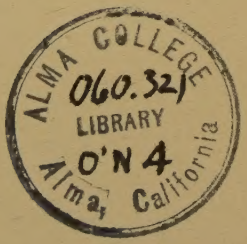

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To

ST. FRANCIS XAVIER

PATRON OF AUSTRALIA

DEVOUT LOVER OF THE HOLY SCRIPTURES

AND OF THE

SPIRITUAL EXERCISES OF ST. IGNATIUS

THIS VOLUME IS HUMBLY DEDICATED

PREFACE.

THIS volume owes its origin to the practical difficulty experienced by the writer, and by many in common with him, of providing a series of appropriate and telling passages of Holy Scripture to accompany and help the other exercises of a retreat. The "prata Scripturarum," to which A Kempis, with other saintly authorities, invites us, lie indeed open to the director or the retreatant; but by what gate shall he enter or leave them? Where is choice to begin or end? Passages appropriate and beautiful may occur to the memory or the eye in connection with a given meditation, yet on examination may seem too short or too scattered, or too mingled with other passages the relevancy or meaning of which seems dark or doubtful. This even for the scholarly reader. But for the unlearned reader, for anyone whose wants have to be supplied from current versions in English, how much more serious is the difficulty! For in these versions passages that, rightly under-

stood, are full of relevancy and marrow, and that one would be happy to make known everywhere, are by faulty translation rendered obscure, misleading and repellent. Let us take for an example the Seventy-Second Psalm, "Quam bonus." A director familiar with his Bible will know that this psalm is an admirable descant on the prosperities, real and apparent, of the just and the unjust. He thinks of prescribing it for reading at table; but he takes up his English Bible; and this is what he finds:

7. Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.
8. They have thought and spoken wickedness: they have spoken iniquity on high.
9. They have set their mouth against heaven; and their tongue hath passed through the earth.
10. Therefore will my people return here, and full days shall be found in them. . . .
15. If I said: I will speak thus; behold I should condemn the generation of thy children.

16. I studied that I might know this thing; it is a labour in my sight. . . .
18. But indeed for deceits thou hast put it to them; when they were lifted up thou hast cast them down. . . .
21. For my heart hath been inflamed and my reins changed.
22. And I am brought to nothing, and I knew not.

And so on. Our director realizes regretfully that there is no use in putting before his exercitants such a mass of unintelligibilities. After this, perhaps, he thinks of the sublime visions of Isaias — that "fifth evangelist"; but, though here English Catholic versions are not so unfortunate, still what is beautiful appears in them like wild flowers peering through a jungle. He may next think of St. Paul, so well utilized for the general Christian hearer by St. John Chrysostom and other Fathers; but here too despair is likely to fall upon him when he opens the current versions,[1] and beholds the thoughts, sen-

[1] This is not meant to include the excellent "Westminster" translations.

tences, and even clauses of the Apostle's message, broken up by distracting verse-divisions, bristling with un-English "Fors," "Ands" and "Therefores," and couched in words and phrases that are unmeaning, or misleading, or obscure, or repellent, to the general modern reader.

If, nevertheless persevering, he finds places where the English garb has not greatly spoiled appropriateness and value, he may still have a difficulty: the passage or passages may require abbreviation, elimination, in order to fit into the daily frame-work of a retreat. Take for an example the memorable and fully-developed exposition of Christ's priesthood in the Epistle to the Hebrews. Here he will hardly have the courage to tackle unaided the critical task of condensing St. Paul's chapters to the length he desires.

The result is too likely to be that the guide of souls will either — at best — confine himself to a very small well-beaten course of Scripture extracts, leaving all the rest untouched, or — at worst — leave the Scriptures alone altogether, finding it simpler to look for soul-food in modern devotional literature. And the general total result is that numerous religious

people, makers of frequent retreats and far from illiterate, pass their lives in ignorance of ninety-nine out of a hundred pages of the inspired volume.

Now this is not in accordance with the mind of the Church. She has again and again manifested her desire that her children should have access — under proper safeguards — to the treasury of Holy Scripture. It is not the business of her servants to increase the difficulties of access; it is their calling and privilege to render the way safe, easy and attractive. Undoubtedly the Scriptures have their mysteries, their obscurities, even their pitfalls for the unwise; these things are the inevitable accompaniments of God's revelations to man. But mystery and darkness interposed merely by human blundering are neither necessary, nor venerable, nor entitled to remain in undisturbed possession.

Students of Scripture and theologians are familiar with the many reasons that have in all ages and nations rendered the translation of the sacred text, especially of certain portions such as the Psalms, a trying task for the translator; we shall not here enter upon them, much as the

present writer might like to plead them all in excuse for the weaknesses of his work. Apart from the fact that its range is very limited, he has taken courage from the sense that he was following faithfully in the wake of the best Catholic commentators and expositors. Where their guidance indicated freedom of choice among readings and interpretations, he has used that freedom to the best of his judgment: nor has he thought it necessary, in view of the practical and popular scope of the work, to call attention, outside special cases, to such uncertainties and variations. But if comment in footnotes is rare, on the other hand the Catholic direction required by Canon 1391 seems sufficiently completed by the character and headings of the various selections. As regards occasional departures (more frequent in the Psalms than elsewhere) from the text or apparent meaning of the Vulgate, that principle of biblical interpretation has been acted on which is formulated by Melchior Cano in his well-known treatise *De Locis Theologicis* — that " where a reading has always been matter of controversy among Catholics the text of the Vulgate has never been ap-

proved to the condemnation of other readings": a principle recalled by Cano in the important case of I Corinthians XV, 51–2, where he says: "Neither reading has been rejected by the Church . . . therefore we are not compelled to adopt either." Still less have we felt compelled by respect for ecclesiastical authority to translate with the ungainly literalness which has so largely contributed to disfigure English Catholic versions, while it is happily absent from the versions used in France, Germany, Spain and elsewhere. As for that fondness for archaisms which treats the word of God as if it were a quaint antique, not a living speech, it seems a peculiarity of English-speaking lands, and a tradition by no means worthy of perpetuation.

Words and phrases which seemed to belong rather to interpretation than to translation have been put within square brackets. Omissions have been duly indicated.

The work of selection has been guided by the taste and experience not only of the writer but also of other directors of retreats.

The division into thirty days has been adopted, not because the full measure of an Ignatian retreat is often that of a modern exercitant, but because the character of the successive extracts could thus be most distinctly displayed. It may be hoped that the large variety of Scriptural matter brought together, affording a choice of over a dozen readings for each day of an eight-day or shorter retreat, will render the book an acceptable aid to retreats, whether public or private, made by any sort of exercitants.

The providing of points for meditation has not been one of its purposes; nevertheless its pages will be found to provide conveniently for one already familiar with the Ignatian or other form of retreat material for his meditations and incitements to devotion.

The books consulted in its preparation have been so numerous and so indiscriminately made use of, that it seems needless to transcribe their names — all well-known.

For patient and valuable help in revision and criticism given by Fr. Matthew Egan, S.J., amid his other labours at St.

Patrick's College, Melbourne, grateful acknowledgment must be made.

It remains to commend the little volume humbly to Him who is the Alpha and Omega of the Scriptures, who reconciles old and new and gives light to the lowly: that He may bless with fruitfulness the words of life transcribed in its pages.

G. O'NEILL, S.J.

FIRST WEEK

FIRST TO EIGHTH DAY

FIRST WEEK

First Day

Psalm I.; Ecclesiasticus XLII. & XLIII.; Luke X.

Second Day

Wisdom XIII.; Isaias I.; Matthew V.

Third Day

Ecclesiastes I.; Psalm LXXXIX.; Matthew XI.

Fourth Day

Jeremias II.; Ecclesiasticus II.; Luke XII.

Fifth Day

Psalm L.; Isaias LVIII.; Mark IX.

Sixth Day

Job XIV.; Psalm CXLII.; Luke XV.

Seventh Day

Ecclesiasticus XL. & XLI.; Wisdom III. & IV.; Matthew XXIV.

Eighth Day

Psalm LXXXIV.; Wisdom V.; Apocalypse XX.

Psalm I

A Prologue. Blessedness of the Just, Unhappiness of the Wicked.

BLESSED is the man that follows not the counsels of the wicked, nor stays in the path of sinners, nor sits in the chair of the scornful;[1] but whose will is in the law of the Lord and who takes thought of his law by day and by night.

He shall be like a tree planted beside a stream of flowing water, which shall give its fruit in due season and whose leaf shall not wither; so shall he be prosperous in all his works.

Not so the wicked, not so; but, as the chaff that the wind whirls away, so shall the impious not stand in judgment nor sinners have a place in the assembly of the righteous.

For the Lord watches over the way of the just; but the course of the wicked shall bring them to ruin.

[1] Or, with the Vulgate, "in the chair of pestilence" — of corrupt men.

Ecclesiasticus, Chapters XLII, and XLIII (15–26, 1–37)

The Glorious Works of God.[1]

I will recall the works of the Lord and declare what I have seen, the things that his words have made. As the sun shedding his light looketh upon all things, so the works of the Lord are full of his glory. For he hath not given [even] to his Saints to publish forth all his marvels, which he, almighty Lord, hath laid down in strength to endure unto his glory. He hath searched out the abyss and the hearts of men, and hath understood all their devices. For the Lord knoweth all that can be known and beholdeth all the signs of time, declaring the things that are past and revealing the traces of what is hidden; no thought escapes him, no word is obscure to him. Being before all ages and beyond all ages, he hath shown forth his beauty in the wonderful works of his wisdom; nought can be added to him, nought can be taken away; and he hath no need of any coun-

[2] For a short public reading the first and last paragraphs of this extract might be combined.

sellor. How lovely are all his works! — but what we can know of them is but as a spark. They all flourish and subsist for ages, and obey him in all he hath need of. All things are double, each related to other, and he hath made nothing defective, for one secures the goodness of another. Oh, who can be sated in contemplating his glory!

The firmament on high shows forth his beauty, the splendour of the heavens are a glorious vision. The sun proclaims him when he rises and when he sets — a wondrous work and instrument of the Most High. At his noontide he dries up the earth and who can abide his burning heat? The artificer kindles a fire for his labours, but thrice more does the sun parch the mountains, breathing out fiery vapours, and with the brilliance of his rays he blinds the eyes. Great is the Lord that made him, and at the word of the Lord he speeds along his course.

The moon recurring in all her phases is a herald of seasons and a sign of times. From the moon is the signal of the festival day, as her light diminishes and is again filled up. The month is called after her name, while she wonderfully grows

and changes, a leader of the armies on high, shining gloriously in the firmament of heaven. The splendour of the stars is the adornment of the skies; by them the Lord illumines the world on high. At the bidding of the Holy One they shall stand to order, and in their watches they shall not fail.

Look upon the rainbow and bless him that made it; very beautiful is it in its brightness. It encompasses the heavens with the circle of its shining, the hands of the Most High have unfolded it. By his command he makes the snow to fall apace, and to execute his judgments he hurls swiftly the lightnings. By his will the stores of the sky are opened and the clouds fly forth like birds. In the vast heavens he hath set the clouds and thence fall the jagged hailstones. At his sight the mountains shall be moved; at his will the south wind shall blow. The noise of his thunder shall terrify the earth, and the northerly storm and the whirlwinds. As birds fluttering down to earth he scatters snow and the falling thereof is like the descent of locusts. The eye shall admire the beauty of its whiteness, but its inundations shall terrify the heart. He

shall scatter hoar frost as salt upon the earth and when it hardens to ice it shall become sharp as the tops of thistles; when the cold north wind blows the waters are congealed into crystal; upon every gathering of water it shall rest and clothe the floods as a breastplate. He shall parch with heat the mountains and wither up the wilderness and consume every green thing as with fire; but a remedy for all is in the quick coming of a cloud, and the falling of a dew shall give coolness and relief.

At the word of the Lord the wind is still, and with a thought he appeaseth the deep. Within it he hath set fast the islands. Let them that sail on the sea tell the dangers thereof, and hearing with our ears we shall wonder. For out there are great and wonderful things, a variety of beasts and living creatures and monsters that the Lord has made. By him is directed the end of their journeying, and by his word they are all guided.

We shall say much and yet fail in words; but the sum of all we can say is: He is all. How shall we be able to glorify Him? For the Almighty himself is above all his works. Terrible is the Lord and

great exceedingly and his power is admirable. Glorify the Lord as much as you can; for he will yet far exceed and his greatness will be admirable. Blessing the Lord, exalt him as far as you are able; for he is above all praise. Put forth all your power in exalting him, weary not, for never will you comprehend him. Who shall see him and declare him; who shall magnify him as he is from the beginning? There are many things hidden from us greater than these [we behold]; we have seen but a little of his works. All things the Lord hath made, and to the godly he hath given a knowledge of them.

St. Luke, Chapters X (38–42) and XI (1–13)

The Value and Power of Prayer.

When Jesus and his disciples were on their journey [to Jerusalem] he entered into a village, and a woman named Martha received him into her house. And she had a sister called Mary, who, sitting down at the feet of Jesus, listened to his words. But Martha was distracted

with much serving, and, coming up to him, she said "Lord, do you not heed that my sister has left me alone to serve? Bid her, then, help me."

Jesus answering said to her: "Martha, Martha, you are anxious and troubled about many things. But one thing is needful. Mary has chosen the good part, which shall not be taken away from her."

And it came to pass that as he was praying in a certain place, when he ceased one of his disciples said to him: "Lord, teach us to pray, as John taught his disciples." And he said to them: "When you pray, say: "Father, hallowed be thy name, thy kingdom come, give us this day our daily bread; and forgive us our sins, as we forgive all who are indebted to us; and lead us not into temptation."[3] And he said to them "Which of you shall have a friend and shall go to him at midnight and say to him: 'Friend, lend me three loaves, for a friend of mine is come off his journey to me and I have nothing to set before him' And he from within shall answer and say: 'Trouble me not, the door is now shut fast and my children are

[3] The fuller form of the Lord's Prayer is given in St. Matthew's Gospel, Chapter VI w. 9 sq.

with me in bed; I cannot rise and give to you.' Yet, if the other continues knocking, I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as much as he needs. And I say to you: Ask, and it shall be given to you; seek, and you shall find; knock and it shall be opened to you; for everyone that asks, receives; and he that seeks, finds; and to him that knocks it shall be opened. And of which of you that is a father shall his son ask a loaf and he shall give him a stone? or ask a fish and he shall give him for a fish a serpent? or if he shall ask for an egg will give him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the good spirit to them that ask him?"

FIRST WEEK. SECOND DAY.

WISDOM, CHAPTERS XIII (1–10), XIV (7–9), XV (1–3)

Folly of Idolatry. God Can and Must Be Known by His Works.

VAIN are all men in whom there is not the knowledge of God, and who by the good things that are seen cannot understand Him who Is, nor by considering the works have acknowledged who is the workman, but have imagined either fire or air or wind or the circle of the stars or the great ocean or the sun and moon to be the gods that rule the world. For if, in their delight at the beauty of these, they have taken them to be gods, they ought to understand how much more the Lord of them is more beautiful than they; for these things are all made by the first author of beauty.

Or, if they admired their power and their operations, let them understand from these that he that made them is mightier than they; for from the grandeur and beauty of creatures the creator of each one may in proportion be seen.

Yet these even [who worship nature] are less to be blamed [than other idolators]; for they perhaps err in a search for God and a desire to find him. For being conversant with his works they search among them and because of the beauty of what they see they are captivated by their eyes.

But yet again not even these are to be pardoned. For if they were thus able to know so much and value the [grandeur of the] world, how did they not the more quickly find out the Lord thereof?

Still more unhappy are they, and their hopes are among the dead, who have invoked as gods the works of the hands of men, gold and silver, the inventions of art, the resemblances of beasts, a useless stone, the work of some hand long dead.

Blessed is the wood that serves unto righteousness; but the idol that is made by hands is accursed, both it and its maker; he, because he made it; and it, because being a corruptible creature it is called a god. But to God the wicked and his wickedness are alike hateful. . . .

Thou, our God, art gracious and faithful and longsuffering and ordainest all things in mercy. If we sin, we are still

in thy hands knowing thy greatness [and power]; if we sin not we know that we wholly belong to thee. To know thee is perfect righteousness; to understand thy goodness and thy power is the root of immortality.

Isaias, Chapter I (2–6, 16–27)

Ingratitude and Sins, Punishment and Pardon of the Chosen People.

Hear, O heavens, and give ear, O earth, for the Lord speaketh. I have nourished and brought up children, but they have rebelled against me. The ox knows his owner and the ass his master's crib, but Israel knows me not, my people regard me not. O guilty nation, people laden with iniquity, wicked race, unnatural children! They have forsaken their Lord, they have denied the Holy One of Israel, and have turned their backs on him. Why must I still chastise you, why will you continue to rebel? The whole head is sick and the whole heart faint; from the sole of the foot unto the top of the head there is no soundness within,

but only wounds and bruises and swelling sores, that have not been bound up nor dressed nor fomented with oil. . . .

Wash yourselves, be clean; take away your evil doing from before my eyes; cease to do evil, learn to do well; seek just judgments; relieve the oppressed, do justice to the orphan, defend the widow. Come and plead your cause with me, saith the Lord: if your sins be as scarlet, they shall be as white as snow, if they be red as crimson, they shall become white as wool. If you be docile and obey me you shall eat the good things of the land. But if you will not, and provoke me unto wrath, you shall be devoured by the sword; the mouth of the Lord hath said it.

How is the faithful city that was full of justice, become wanton? Justice once dwelt in it, but now murderers. Thy silver is turned into dross, thy wine mingled with water. Thy princes are lawless, comrades of thieves; all love bribes and run after gifts; they render no justice to the fatherless, the cause of the widow comes not before them.

Therefore saith the Lord God of hosts, the mighty one of Israel: Behold, I will

avenge myself on my adversaries and will have retribution on my enemies. And I will put forth my hand to thee; I will purge thee of thy dross and cleanse thee of thy base metal; I will restore thy judges as before and thy counsellors as of old; thereafter thou shalt be called the city of justice, the faithful city. By righteousness Sion shall be redeemed, and in fidelity shall she be restored.

St. Matthew, Chapter V (1–20, 48)

The Beatitudes. The Christian amid the World.

Seeing the multitudes [who were following him], Jesus went up into the Mount [above Capharnaum]; and when he had sat down, his disciples came to him. And he began to speak and taught them, saying: Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall have

their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure of heart, for they shall see God. Blessed are the peace-makers, for they shall be called children of God. Blessed are they that suffer persecution for justice' sake for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecute you and speak all manner of evil against you, falsely, for my sake. Be glad and rejoice; for great is your reward in heaven. So persecuted they the prophets that were before you.

You are the salt of the earth. But, if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and trodden by men under foot. You are the light of the world. A city seated on a mountain cannot be hidden. No one lights a lamp and puts it under the bushel, but upon the lamp-stand; and it shines to all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father who is in Heaven.

Do not think that I am come to destroy the Law or the Prophets. I am not come to destroy but to fulfil. Amen, I say to

you, till heaven and earth pass away, one jot or one tittle shall not pass away from the law till all be fulfilled. Whoever, therefore, shall break one of these least commandments and shall teach men accordingly, shall be called least in the kingdom of heaven; but he that shall do and teach shall be called great in the kingdom of heaven. I say to you that unless your righteousness exceed that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. . . . Ye shall therefore be perfect, as your heavenly Father is perfect.

Ecclesiastes, Chapter I

Emptiness and Instability of Creatures.

Vanity of vanities, saith the Preacher, vanity of vanities, and all is vanity. What profit hath man of all the labour that he does under the sun? One generation passes away and another generation comes on, but the earth ever remains. The sun rises and goes down and hastens again to the place where it rose. The wind blows towards the south and veers towards the north; blowing everywhere it veers round about, and returns upon its courses. All the rivers run in to the sea, yet the sea overflows not; unto the place whence the rivers come they return, thence to flow forth again. All these things are hard to understand, man cannot explain them by words. The eye is not satisfied with seeing, nor the ear filled with hearing.

What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done. Nothing under the sun is new, nor can any man say: Behold this is new; for it has

been already in the ages that have gone before us.

There is no remembrance of things done long ago; neither shall there be of things done after our time recollection amongst the men of the last times.

I the Preacher was king over Israel in Jerusalem. I proposed in my mind to seek and search out by wisdom concerning all things that are done under the sun; for painful labour in all these things has God given to the children of men for their occupation. I have seen all the works that are done under the sun, and behold all is vanity and vexation of spirit.[4] The perverse are hard to correct and the number of fools is infinite. I spoke with my own heart, saying: Behold, I am become great, and have surpassed in wisdom all that have gone before me in Jerusalem; my mind has contemplated much in wisdom and has learned; I have given my heart to know prudence and learning and errors and folly; and I perceived that in this also was labour and vexation of spirit.[4] For in much wisdom is much annoyance; and he that increases knowledge increases sorrow.

[4] Or, "and a chasing of the wind."

Psalm LXXXIX

A Prayer of Moses.

God Our Hope in Sorrows.

Lord, thou hast been our refuge from generation to generation. Before the mountains were made, before the earth or the universe were formed, from age to age, O God, thou art. Man thou changest back into dust, and again thou sayest; "Return, O children of men!" A thousand years before thy sight are as yesterday that is past, and as a watch of the night. Thou dost sweep them all away; they are like a dream in the morning. Man's life passes like the grass; in the morning he shoots forth and grows up, in the evening he is cut down and withers.

We have been consumed in thine anger; we have been terrified by thy indignation. Thou hast set our iniquities before thee, our hidden sins in the light of thy countenance; all our days pass away in thine anger, our years waste away as a sigh of sorrow. The days of our lives — seventy years are ours; if a man is strong they are eighty; but all the pride of them is

labour and vanity; quickly it passes away and we are no more.[5]

Who knoweth the power of thy anger, knoweth thy wrath, that equals thy dread majesty? Make us know thee, that we may rightly dispose our days and approach thee with upright heart. Turn unto us, O Lord; how long [shalt thou be angry]? and have pity on thy servants. Fill us in the morning with thy mercy, and we shall be delighted and rejoiced all our days. Give us gladness for the days wherein thou hast afflicted us, the years wherein we have seen evils; let thy work be manifest to thy servants and thy glory to their children. Let the grace of the Lord our God be upon us; confirm unto us the work of our hands, yea, make firm the work of our hands!

St. Matthew, Chapter XI (2–6, 20–30)

Christ Set for the Rise and for the Fall of Many.

When John [the Baptist] heard in prison of the great works of Christ, he sent two

[5] Or, with the Vulgate, "all the years beyond seventy are pain and sorrow; weakness comes on and we are snatched away."

of his disciples to ask him "Art thou he that is to come, or shall we look for another?" and Jesus answering said to them "Go and relate to John what you hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life, the poor have the gospel preached to them and blessed is he who finds no cause of scandal in me." . . .

Then began Jesus to reproach the cities in which had been done most of his miracles, because they had not done penance. "Woe to thee, Corozain, woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would long ago have done penance in sackcloth and ashes. I say to you it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capharnaum, shalt thou be exalted up to heaven? Thou shalt go down into the abyss. For if in Sodom had been done the mighty works that have been done in thee, it would have remained until this day. I say to you it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

At that time also Jesus said "I give thee glory, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent [of the world] and hast revealed them to little ones. Even so, Father, for so it has seemed good in thy sight. All things have been delivered to me by my Father and no one knows the Son but the Father, nor does any one know the Father but the Son and he to whom it shall please the Son to reveal him.

"Come unto me, all ye that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me that I am meek and lowly of heart;[6] and you shall find rest to your souls. For my yoke is easy and my burden light."

[6] So St. Augustine (*De Verbis Dni. sec. Matt.*) "Learn of me — not to create the world, not to bring all things visible and invisible out of nothing, but that I am meek and humble of heart." We may also translate: "because (or for) I am meek and humble of heart." That is, (as Fr. Maldonatus explains it), Our Lord invites us to learn from Him because He is the gentlest of Masters.

JEREMIAS, CHAPTER II

Infidelity and Ingratitude of God's People.

Go and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered for thee the grace of thy youth, the love of thine espousals, when thou didst follow me into the wilderness, into an unsown land. . . . O house of Jacob . . . what iniquity have your fathers found in me that they are gone far from me and have walked after vanity and are become vain? . . . Be astonished, ye heavens, at this, and ye gates of heaven, be horrified, saith the Lord. My people have done two evils; they have forsaken me the fountain of living water, and they have dug to themselves cisterns — broken cisterns that can hold no water. Is Israel a slave or the son of a bondman? Why then is he carried off as a prey? Lions have roared over him and sent forth their voices; they have turned his land into a desert; his cities are burnt to the ground and no one dwells in them. The people of

Egypt have polluted thee from end to end. Has not all this befallen thee because thou hast forsaken the Lord thy God when he was leading thee by the way?

And now — What dost thou in the way of Egypt, to drink its muddy waters, and what in the way of the Assyrians, to drink the waters of their river? Thy wickedness is thy punishment, thy own perversity chastises thee. Know and see that it is an evil and a bitter thing for thee to have forsaken the Lord thy God and to have no more my fear in thee, saith the Lord of hosts. From old time thou hast broken my yoke and burst my bonds and said: I will not serve. . . . I planted thee a chosen vineyard, [I sowed thee] all good seed, how then art thou turned for me into evil [weeds] O strange vineyard? . . . Why will you presume to contend with me in judgment? Ye have all forsaken me, saith the Lord. In vain have I struck your children, they have not accepted discipline; your swords have destroyed your prophets; your generation is like a devouring lion. Consider the words of the Lord. Am I become to Israel a barren wilderness or a land without rain? Why has my people said:

"We are revolted from thee; we come to thee no more?" Will a maiden forget her adornments, or a bride her scarf? But I have been forgotten countless times by my people.

Ecclesiasticus, Chapter II

Patience and Trust in Trial.

My son, when thou comest to the service of God, stand firm in justice and fear and prepare thy soul for trial. Direct thy heart [to God] and wait patiently. Bow down thine ear to receive the words of wisdom; and make not haste in the time of darkness. Endure the delays of God; keep close to him and step not aside; that thy life may be increased unto the latter end. Accept all that is sent upon thee; endure though in grief and have patience when humbled.

For as gold and silver are tried in fire so they that are pleasing to God are tried in the furnace of humiliation.

Believe in God and he will restore thee; keep straight on thy way and hope in him; be constant in his fear and grow old therein.

Ye that fear the Lord, wait for his mercy and turn not aside, lest ye fall. Ye that fear the Lord, trust in him, and you shall not lose your reward. Ye that fear the Lord, hope in him, and his mercy shall come to you in joy. Look forth on the nations of men and know that no one has hoped in the Lord and been put to shame; no one has remained in his fear and been forsaken; no one has called upon his help and been despised.

For God is full of goodness and mercy; he forgives sins in the day of tribulation; to all that seek him in truth he extends protection. . . .

They that fear the Lord will seek after the things that are well-pleasing to him, and they that love him shall be filled with his law. They that fear the Lord will prepare their hearts and will sanctify their souls in his sight. They that fear the Lord keep his commandments, and will have patience until he casts his eyes [of mercy] upon them. They will say: It is better for us to trust ourselves to the hands of God, than to the hands of men; for according to his greatness, so also with him is his mercy.

St. Luke, Chapter XII (22–23, 30–40)

Detachment from Earthly Goods.

Jesus said to his disciples: Be not anxious for your life, what you shall eat; nor for your body, what you shall put on. For the life is more than the food and the body more than the raiment. . . . All these things the people of the world seek after; but your Father knows that you have need of them. Seek rather the kingdom of God and his justice, and all these things shall be given over and above to you. Fear not, little flock, for it has pleased your Father to give you the kingdom. Sell what you have and give alms; make to yourselves money-bags that grow not old, a treasure that fails not in heaven, where no thief comes near nor moth corrupts. Where your treasure is there will your hearts also be.

Let your loins be girt about and your lamps be alight, and you yourselves like to men awaiting their Lord's return from a wedding feast, so that, when he comes and knocks they may at once open to him. Blessed are those servants whom their Lord when he comes shall find watching;

truly I say unto you he will gird himself and make them sit down and moving to and fro will serve them. And if he shall come in the second watch or the third and find them so, blessed are those servants. Ye know also that if the master of the house knew at what hour the thief was coming he would watch and not allow his house to be broken into. Be ye also, therefore, ready; for at what hour ye think not the Son of man cometh.

Psalm L

Repentance and Confession of Sin.

Have mercy on me, O Lord, according to thy great mercy; and according to the multitude of thy tender mercies blot out my transgressions. Wash me yet more from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions and my sin is always before me. Against thee, only thee, have I sinned and have done evil in thy sight; [this I confess], that thou mayest appear just in thy sentences and blameless in thy judgments.

Behold, I was begotten in iniquity, and in sin did my mother conceive me. Behold, thou delightest in holiness within our hearts; teach me therefore wisdom within me. Purify me with hyssop and I shall be cleansed,[7] Wash me and I shall be whiter than snow. Send me word of joy and gladness; let the bones that have been bruised rejoice. Turn away thy face from my sins and blot out all my iniquities. Create a clean heart within me, O

[7] An allusion to the ritual of cleansing prescribed for lepers (Lev. XIV, 6).

Lord, and renew in me a right spirit. Cast me not away from thy face, and take not thy holy spirit from me. Give me back the joy of thy salvation, and confirm me in a willing spirit.

I will teach the erring thy ways and sinners shall be converted unto thee. Deliver me from guilt of bloodshed, O God, the God of my salvation; and my tongue shall show forth thy praise. For thou art not delighted with sacrifice; else would I give [it to thee]; burnt offerings please thee not; sacrifices to God are a contrite spirit; a contrite and humble heart, O God, thou wilt not despise.

Show unto Sion thy favour and thy bounty; build up the walls of Jerusalem. Then shalt thou accept due sacrifices, bloodless and whole-burnt; then shall they offer steers upon thy altar.

Isaias, Chapter LVIII (1, 3, 4, 6–12)

Repentance for Sin; Good Works of Atonement.

Cry aloud with all thy strength, lift up thy voice like a trumpet; declare to my people their wickedness and to the house

of Jacob their sins. . . . [They ask] Wherefore have we fasted and thou hast not regarded, afflicted our souls and thou hast not heeded? Behold, in the day of your fast ye pursue your own wills and are pitiless to your debtors and your labourers; behold ye fast unto strife and hatred, ye strike with the fist wickedly. Not such fasts as those unto this day will make your entreaties be heard on high. . . .

Do you not know the fast that is pleasing to me? Loose the bonds of injustice, unbind the burdens that oppress, let go the enslaved, break every yoke. Deal thy bread to the hungry, bring the needy and shelterless into thy house, clothe him whom thou seest unclad; refuse not thyself to thy brother. Then shall thy light break forth as the morning; thy wounds shall be quickly healed; they righteousness shall go before thy face, and the glory of the Lord shall follow thee up; then shalt thou call and the Lord shall hear; at thy cry he shall say: Here I am.

If thou banish from thy midst the chain of oppression and renounce gestures of insult and perverse discourses; if thou give of thy bread to the hungry and sat-

isfy the afflicted soul; then shall thy light arise in darkness and thy darkness be as the noonday; the Lord will give thee ever safe guidance and fill thy soul amid deserts; he will give strength to thy bones; and thou shalt be like to a watered garden and to a spring whose waters shall not fail. Thou shalt build upon the places that have been desolate for ages, and raise up again the foundations laid by ancient generations; thou shalt be called the repairer of the ruins, the remaker of paths to repeople the land. . . . Then shalt thou rest securely thy joy in the Lord; I will lift thee above the high places of the earth and give thee to enjoy the heritage of thy father Jacob. So has the mouth of the Lord said it.

St. Mark, Chapter IX (32–6, 41–9)

Humility; Scandals; Eternal Punishments.

They came to Capharnaum and when they were in the house, Jesus asked the disciples: What were you speaking of along the way? But they kept silence, be-

cause they had disputed among themselves along the way as to who should be the greatest. And, sitting down, he called the twelve and said to them: If any one desire to be first, he shall be last of all and servant of all. And, taking a child he set him in the midst of them, and taking him in his arms he said to them: — Whoever shall receive in my name one such little child as this, receives me; and whoever receives me, receives not [only] me, but him that has sent me. . . .

Whoever shall lead into sin one of these little ones that believe in me, it were better for him that a millstone were hung about his neck and he were cast into the sea. If thy hand cause thee to sin, cut it off; it is better for thee to enter into life maimed than having thy two hands to go into hell — into the unquenchable fire, where their worm dieth not and their fire is not quenched. And if thy foot cause thee to sin, cut it off; it is better for thee to enter lame into life everlasting than having both feet to be cast into the hell of unquenchable fire, where their worm dieth not and their fire is not quenched. And if thy eye cause thee to sin, pluck it out; it is better for thee with one eye to

enter into the Kingdom of God than having two eyes to be cast into the hell of fire, where their worm dieth not and their fire is not quenched. For every one shall be salted with fire [and so preserved to eternity], as every victim is salted with salt. Salt is good; but if the salt lose its freshness with what will you salt it? Have the salt [of prudence] among you and be at peace with one another."[8]

[8] Our Lord's concluding words have given rise to a great variety of interpretations. The sequence of images seems to be this: —

(1) The salt used in sacrifices, taken as a metaphor of the fire that penetrates and preserves eternally the lost souls.

(2) Salt in its natural state, liable to corruption.

(3) Salt as a metaphor of prudence — prudence which leads to peace.

Our translation follows this view. But some take "every one" in (1) to mean "every Christian," and the "salt" and "fire" in (1) to mean either the purifying fire of the Holy Ghost or the purifying furnace of tribulation. Some, again, take "every victim" to be a metaphor of the Christian purified by penance and the "salt" for him to be his consequent preservation to a glorious eternity.

JOB, CHAPTER XIV

Sorrows of Life and Hope of Immortality.

MAN, born of a woman, living a short time, is full of fears and troubles; he groweth forth as a flower and is straightway cut down; he fleeth as a shadow and never remaineth constant. And dost thou [O, God,] think it meet to open thine eyes upon such a one and to bring him into judgment with thee? Who can make pure him who is come forth from the impure? None can do this but thou alone.

Since, then, the days of man are determined, and the number of his months in thy power, and thou hast appointed his bounds that cannot be passed, turn away thine eyes from him that he may rest from evil, until, as unto a hireling, may come to him the day he longs for.[9]

A tree hath hope; if it be cut down to the root, it will again grow green and its young shoots will sprout; though its root have grown old in the earth and its trunk

[9] That is: "Turn away the rigour of thy judgments, till the trials of his life are over."

be as dead in the dust, at the smell of water it will bud forth and grow leaves as if it were a young plant. But man, when he shall be dead and stripped and consumed, where then, I pray you, is he? As the waters when they have once departed from a lake, as a river when it is dried up in the sands, so man when he sleeps in death shall not rise again; till the heavens be rent asunder he shall not awake nor rise up from his sleep.

Who will grant me that thou wouldst hide me in the depths and keep me secret until thy wrath be passed and thou appoint for me a time when thou shalt again remember me? Who thinks that a dead man shall live again? Nevertheless I wait, all the days of my time of trial, until my change shall come. Thou shalt call me and I shall answer thee; thou wilt seek out the work of thy hands.

Psalm CXLII

Prayer for Mercy and Deliverance.

Hear, O Lord, my prayer; give ear to my supplication; be gracious to me in thy truth and thy justice. Enter not into

judgment with thy servant; for in thy sight no man living shall be justified.

The enemy persecutes my soul; he has crushed my life to the ground; he has made me to dwell in darkness like the dead of old; my spirit is in anguish within me; my heart in my breast is troubled. I recall the days of old; I consider all thy words, I meditate on the work of thy hands. I stretch forth my hands to thee; my soul lies as earth without water before thee.

Hear me speedily, O Lord; my spirit has fainted away; turn not away thy face from me, lest I be like to them that go down into the pit. Grant that I may soon hear the message of thy mercy; for in thee is my hope. Make known to me the way wherein I should walk; for to thee I lift up my soul.

Deliver me from my enemies, O Lord; in thee I seek for refuge. Teach me to do thy will, for thou art my God; let thy good spirit lead me into the straight paths. For thy name's sake, O Lord, give me [new] life; in thy goodness bring forth my soul out of anguish; in thy mercy destroy my enemies, and cut off all them that afflict my soul; for I am thy servant.

St. Luke, Chapter XV

The Lost Sheep, the Lost Coin and the Prodigal Son.

Now the publicans and sinners were drawing near to Jesus to hear him, and the Pharisees and Scribes murmured, saying: This man receives sinners and eats with them. And he spoke to them this parable: What man among you having a hundred sheep and losing one of them will not leave the ninety-nine in the wilderness and go after the one that is lost until he find it? And when he has found it, he lays it on his shoulders rejoicing, and coming home he calls together his friends and his neighbours saying: Rejoice with me, for I have found my sheep that was lost. I say unto you that even so there shall be joy in heaven over one sinner that repents more than over ninety-nine just that need not repentance.

Or what woman that has ten silver coins if she lose one coin will not light a lamp and sweep the house and seek diligently until she find it? And when she has found it she calls together her friends and neighbours saying: Rejoice with me,

for I have found the coin which I had lost. Even so I say to you there shall be joy in the company of the angels of God over one sinner that does penance.

A certain man had two sons. The younger of them said to his father: Father, give me the portion of your property that falls to me; and he divided between the two the property. Not many days after the younger son gathered all together and went abroad into a far country; and there he wasted his substance living riotously. When he had spent all there came a mighty famine on that country and he began to be in want. So he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have sated his hunger with the husks that the swine ate; and no one gave unto him. And coming to himself he said: How many hired servants of my father's have abundance of bread, while I perish here with hunger? I will arise and go to my father and say to him: Father, I have sinned against heaven and before thee; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and went

to his father. But when he was yet a great way off his father saw him and was moved with compassion and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven and before thee; I am no more worthy to be called thy son. The father said to his servants: Bring forth quickly the best robe and put it on him, and put a ring on his hand and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead and is alive again, was lost and is found. And they began to be merry. Now the elder son was in the field, and when he came and drew nigh to the house he heard music and dancing, and calling one of the servants he asked him what this meant. He answered him: Your brother is come; and your father has killed the fatted calf, because he has received him safe and sound. And he was angry and would not go in. His father went out and entreated him; but he answered his father saying: Behold, these many years do I serve you and I never transgressed a commandment of yours, and yet you have never given me a kid, that I might make merry

with my friends. But when this son of yours is come who has devoured your property with harlots, you have killed for him the fatted calf. And his father said to him: My son, you are always with me, and all that is mine is yours. But it was fitting to rejoice and be glad, because this *your* brother was dead and is alive again, was lost and is found.

Ecclesiasticus, Chapters XL (11–14, 17) and XLI (1–7, 13)

Death.

All that comes from the earth returns to the earth, as all waters return to the sea. All gifts and goods unjustly acquired shall perish, but honest faith shall endure for ever. The wealth of the wicked shall dry up like a torrent, and its noise be like the thunder that passes away in rain. The man who knows how to open his hand shall rejoice, but the deceitful shall suffer a complete ruin . . . Kindly benevolence is like a fruitful garden, and generous liberality prospers for ever.

O death, how bitter is the memory of thee to a man that has peace in his possessions, who lives without care, whose ways are prosperous, and who is still able to enjoy his food! O death, welcome is thy sentence to the poor man, to him whose strength is failing, whose age is decrepit, who is in anxiety about all things, without hope and without patience! But fear thou not [,my son,] the sentence of death.

Remember how many have gone before thee and how many are to come after thee, [and how] this is the judgment of the Lord upon all flesh. And what shall befall thee except what is decreed by the Most High,[10] whether it be for ten or a hundred or a thousand years? But in the grave there shall be no more trouble over [the span of] one's life. . . . All that comes from the earth shall return to the earth, and the wicked shall pass from malediction to destruction.

Wisdom, Chapters III and IV (1–11, 7–18)

The Last Ends of the Just and of the Wicked.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seem to die and their going forth is taken for misery, and their departure from us for utter destruction; but they are in peace. Though in the sight of men

[10] Or, "Why resist the good pleasure of the Most High?"

they have suffered torments, their hope is full of immortality; afflicted in a few things, in many they shall be well rewarded; for God has tried them and found them worthy of himself; as gold in the furnace he has proved them and as the victim of a holocaust he has received them. In the time of their glorification the just shall shine; their splendour shall blaze forth like sparks among the reeds; they shall judge nations and rule over peoples, and their Lord shall reign over them for ever.

They that trust in the Lord shall understand truth, and they that are faithful shall rest with him in love; for grace and peace are the lot of his elect.

But the wicked shall be punished according to their own devices, they that have neglected the [counsel of the] just and forsaken the Lord. For he that casts aside wisdom and discipline is unhappy; his hope is vain, his labours are without fruit and his works unprofitable. . . .

The just man, if he be quickly taken away by death, shall be at rest, for venerable old age is not that of long time, nor counted by number of years; but the understanding of a man is grey hairs and

a spotless life is old age. Because he pleased God he was beloved, and because he lived in the midst of sinners he was taken from among them. He was taken away lest wickedness should corrupt his understanding, or deceit beguile his soul. For the bewitching of vanity obscures good things, and the wanderings of desire pervert the innocent mind. Being made perfect in a short space, he fulfilled a long time; his soul was pleasing to God wherefore he hastened to bring him forth from the midst of iniquities. But the people seeing this understand not, nor lay such things to heart, — how the grace and mercy of God are with his saints and how he hath care of his elect.

The just one that is dead condemns the unjust that are living, and youth quickly ended the long life of the sinner. The wicked shall see the end of the wise man and shall not understand what God has designed for him and why the Lord has set him in safety. They shall see him and despise him; but the Lord shall laugh them to scorn.

St. Matthew, Chapter XXIV (15–21, 29–31, 36–39, 44)

End of the World and Coming of the Judge.

Jesus answering, said: When you shall see the abomination of desolation, which was spoken of by the Prophet Daniel [11] standing in the holy place (let him that reads understand), then let them that are in Judea fly to the mountains, and he that is on the house-top not go down to fetch anything out of his house, nor he that is in the field return to take his cloak; and woe to the women that are with child or suckle their children in those days; and pray that your flight be not in the winter nor on the Sabbath. For then shall be great tribulation such as has not been from the beginning of the world nor shall be. . . . And immediately after the tribulation of those days the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven and the powers of the heavens shall be shaken. Then shall appear the sign of the Son of Man in heaven; then shall all the tribes of

[11] Daniel IX, 27.

the earth lament; and they shall see the Son of Man coming in the clouds of heaven with great power and majesty. He shall send his angels with trumpets, who with a loud blast shall gather his elect from the four winds from one end of the sky to another. . . . Of that day and hour no one knows, not even the angels in heaven, but only the Father. As in the days of Noah, so shall the coming of the Son of Man be. For, as in the days before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and they understood not until the flood came and carried them all off: so shall it be at the coming of the Son of Man. . . .

Wherefore be you also ready, for at an hour that ye think not the Son of Man shall come.

Psalm LXXXIV

Prayer for the Confirmation and Continuance of Mercies Experienced.

Lord, thou hast blessed thy land; thou hast brought back the captives of Jacob; thou hast pardoned the guilt of thy people; thou hast covered all their sins; thou hast mitigated all thy wrath; thou hast turned away from the fierceness of thine anger. Establish us again, O God who hast saved us, and put away thine anger against us. Wilt thou be angry with us for ever; wilt thou extend thy wrath from generation to — generation? Wilt thou not again bring us to life, and thy people shall rejoice in thee? Show us O Lord, thy mercy, and grant to us thy salvation.

I will listen to what the Lord God speaketh within me. He speaketh peace to his people — to his faithful worshippers and to those that turn back their hearts to him. Truly his salvation is near to them that fear him, and his glory shall dwell [again] in our land. Behold, mercy and truth meet each other; justice and

peace embrace; truth springs from the earth, justice looks down from heaven. The Lord shall send his blessings and our earth shall yield its fruit. Righteousness shall go before him and make a way for his footsteps.

Wisdom, Chapter V

Fruitless Regrets of the Wicked: Rewards of the Just.

Then shall the just stand with great constancy against them that have afflicted them and taken away the fruit of their labours. These, seeing, shall be troubled with a terrible fear and shall be amazed at the sudden and unexpected deliverance; they shall say within themselves, full of regrets, and groaning for anguish of spirit: These are they whom we held for a time in derision and for a byword of reproach; fools, we esteemed their life madness and their end without honour; behold how they are numbered among the children of God and their lot is among the saints! We, therefore, have wandered from the way of truth, and the light of

justice has not shone unto us, and the sun of understanding has not risen upon us. We have wearied ourselves in the way of iniquity and destruction, and have walked by hard rough ways, but the highway of the Lord we have not known. What has pride profited us, or what gain have wealth and boastfulness brought unto us? All those things are passed away like a shadow; like a messenger that runneth on; like a ship that passeth through the waves, whereof when it is gone by the trace cannot be found nor the path of its keel in the waters; or as when a bird flies through the air, of whose passing no mark can be found. . . . So we also, having been born, have forthwith ceased to be; we have been able to show no mark of virtue, but are consumed in our wickedness. Such things the sinners said after death.

For the hopes of the wicked are as dust that is blown away by the wind, and as a thin froth that is scattered by a storm, and as a smoke that is dispersed abroad by the breeze and as the remembrance of a guest of one day that passes by. But the just shall live for evermore, and their reward is with the Lord, and the care of them is with the Most High. Therefore

shall they receive a kingdom of glory and a crown of beauty at the hand of their Lord.

The Apocalypse, Chapters XX (11–15) and XXI (1–7)

The Last Judgment.

I saw a great white throne, and one sitting upon it; from his face the earth and the heavens fled away, and their place was found no more. I saw the dead, great and small, standing before the throne, and books were opened; and yet another book was opened, which is that of life; and the dead were judged by the things that are written in the books according to their works. Then the sea gave up the dead that were in it, and death and the grave[12] gave up the dead that are in them; and they were judged every one according to their works. And the grave and death were cast into the pool of fire; this is the second death. Whosoever was not found

[12] Vulgate *infernum*, Hebrew *sheol*, often rendered in English versions "hell," stands (usually) for any place (except heaven) in which the dead are found after death.

written in the book of life was cast into the pool of fire.

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away and the sea was no more. And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them; they shall be his people, and God himself, abiding with them, shall be their God. God shall wipe all tears from their eyes, and death shall be no more, nor mourning nor crying nor sorrow shall be any more; for the things of old are passed away. And he that sat upon the throne said Behold, I make all things new. And he said to me: Write; for these words are most faithful and true. And he said to me: It is done. I am the Alpha and the Omega, the beginning and the end. To him that thirsteth I will give to drink freely of the fountain of the water of life. He that shall overcome shall possess these things; and I will be his God and he shall be my son.

SECOND WEEK

FIRST TO TENTH DAY

SECOND WEEK

First Day

Isaias XL.; Hebrews I.; Hebrews II.

Second Day

Psalm LXXI.; Luke I A.; Romans VIII A.

Third Day

Isaias XLII.; Luke I B.; Romans VIII B.

Fourth Day

Baruch III.; Luke II.; Galatians V & VI.

Fifth Day

Psalm XXX.; Luke VI.; Ephesians VI.

Sixth Day

Micheas VII.; Matthew IX.; James III.

Seventh Day

Isaias XI. & XII.; Matthew X.; II Corinthians VI.

Eighth Day

Psalm XCVI.; Matthew XVI.; James I.

Ninth Day

Ezechiel XXXIV.; John X.; I Timothy.

Tenth Day

Psalm XXIX.; Luke VII.; Philippians III.

SECOND WEEK. FIRST DAY.

Isaias, Chapter XL (1–11, 21–31)

Encouragement to the Faint-hearted: Greatness of God and of His Messiah.

Comfort ye, comfort ye, my people, saith your God; speak to the heart of Jerusalem and call unto her that her calamities are over, her iniquity is forgiven; she hath received from the hand of the Lord double for all her sins.

A voice crying in the wilderness: Prepare ye the way of the Lord, make straight in the desert paths for our God. Let every valley be raised up and every mountain and hill made low and the crooked made straight and the rough ways level! Then the glory of the Lord shall be revealed and all flesh together shall see it; for the mouth of the Lord hath spoken.

A voice saying: Cry; and I said: What shall I cry? All flesh is as grass and all the glory thereof as the flower of the field. The grass withers, the flower fades, when the breath of God has passed over it; yes, man is the grass; the grass withers, the

flower fades. But the word of our Lord endures for ever.

Get thee up unto a high mountain, thou that bringest good tidings to Sion; lift up thy voice with strength, thou that bringest good tidings to Jerusalem; lift it up, fear not! Say to the cities of Juda: Behold your God! Lo, the Lord God shall come with strength and his arm shall rule. Behold the reward [of his victory] is with him, and the fruit [of his conquest] is before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm and take them up into his bosom; he shall tenderly care for them that are with young. . . .

Do you not know, have you not heard; hath it not been told you from the beginning, have you not understood from the foundation of the earth? It is he that sitteth above the globe of the earth and seeth the inhabitants thereof as locusts; he that stretcheth out all the heavens as a light veil and spreadeth them as a tent to dwell in. He bringeth the wisdom of princes to nothing and humbleth the judges of the earth. Scarce are they planted, scarce are they sown, scarce is their stem rooted in the earth, when he

bloweth upon them and they are withered and the storm whirls them away as straw. To whom then will you liken me or make me equal? —saith the Holy One.

Lift up your eyes on high and behold; who hath created all these? Who leadeth out and numbereth their host and calleth them all by their names, and through the greatness of his strength and his power not one is missing? Why sayest thou, O Jacob, why complainest thou, Israel: my way is hidden from the Lord and my judgment passed over by God? Knowest thou not, hast thou not heard, that the Lord is the everlasting God, who hath created the ends of the earth? He fainteth not nor wearieth, neither is there any searching out of his wisdom. He giveth strength to the weary and multiplieth force and might to them that are not. For young men will grow weary and exhausted, and young warriors fall in weakness; but they that hope in the Lord shall renew their strength; their wings shall grow as the eagles'. They shall run and not be weary; they shall go forward and never faint.

Hebrews, Chapters I and II (omitting II, 6–15)

Christ, the Lord of Angels, Has Deigned to Assume Our Human Nature.

God, having of old time spoken on divers occasions and in many ways to our fathers by the prophets, last of all in these days has spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the effulgence of his glory, and the image of his substance, and upholding all things by the word of his power, when he had made a purification of our sins, has taken his seat on the right hand of the Majesty on high; having become so much superior to the angels, as he has inherited a more excellent name than they.[1]

For, to which of the angels has [God] said at any time: "Thou art my son: this day have I begotten thee?" Or again: "I will be to him a father, and he will be to me a son?" Again, on bringing

[1] 'Name' — used as a summing-up of all the dignity of the person. In the passages which follow, the apostle makes numerous quotations from the Psalms and the Prophecies.

his first-begotten into the world, he says: "Let all the angels of God worship him." Of the angels he says: "Who makes his angels spirits [agile as the winds], and his ministers a flame of fire"; but to the Son he says: "Thy throne, O God, is for ever and ever; the sceptre of justice is the sceptre of thy kingdom; thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou, Lord, in the beginning didst lay the foundation of the earth and the heavens are the works of thy hands. They shall perish, but thou remainest; they shall all grow old as a garment; and as a mantle shalt thou roll them up, and as a vesture they shall be changed; but thou art the self-same and thy years shall not fail." To which of the angels said he at any time: "Sit thou on my right hand, until I make thy enemies thy footstool?" Are they not indeed all ministering spirits, sent to do service to them that are to receive the inheritance of salvation?

Therefore ought we to give the more diligent attention to the things we have heard [from the Son of God] lest we let

them slip away from us. For if the word spoken by angels was fixed firm, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect [the message of] so great a salvation, which, having first been declared by the Lord, was confirmed unto us by them that heard him, God bearing witness at the same time by signs and wonders and divers miracles and impartings of the Holy Spirit, at his good pleasure? Not unto angels has he subjected the world to come. . . . For nowise does he take hold of angels [to deliver them], but he takes hold of the children of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest before God to make atonement for the sins of the people. For, inasmuch as he himself has suffered and been tempted, he is able to succour them that are tempted.

Psalm LXXI

The Reign of the Messiah.

O God, give thy judgments to the king, and thy justice to the king's son! He shall judge thy people in justice and thy afflicted ones in equity; those in high places shall receive peace for the people, and the rulers peace with justice. He shall judge the afflicted among his people, protect the children of the needy and humble the oppressor. His days shall endure while last the sun and the moon, from generation unto generation.

He shall come down like rain upon the grass, like showers falling gently upon the earth. In his days piety shall put forth shoots and peace grow in abundance, until the moon withhold her light. He shall rule from sea to sea and from the great river unto the ends of the earth. The tribes of the desert shall bow before him, his enemies shall lick the ground. The kings of Tarshish and the islands shall offer presents, the kings of the Arabs and of Saba shall bring gifts; all the kings of

the earth shall adore him; all nations shall serve him.

He shall deliver the oppressed who cry in vain, the wretched who have no helper. He shall have pity on the lowly and poor and save the lives of the needy. He shall deliver them from fraud and violence and their blood shall be precious in his sight. He shall live and the gold of Araby shall be given to him; for ever they shall invoke blessings on him, they shall extol him every day.

There shall be abundance of corn upon the earth, even up to the mountain tops; the corn-ears shall rustle like the trees of Libanus; the people shall flourish in the cities like the grass of the fields. His name shall endure for ever, it shall be handed down while the sun shines; in him shall all nations be blessed, and all peoples shall magnify him.

St. Luke, Chapter I (46–56)

The Glories of the Incarnation.

Mary said to Elizabeth: "My soul doth magnify the Lord, and my spirit has rejoiced in God my saviour. Because he

has cast his eyes upon the lowliness of his handmaid; for behold, from henceforth all generations shall call me blessed. Because he that is mighty has done great things to me, and holy is his name; and his mercy is from generation to generations to them that fear him. He has shown might in his arm; he has scattered the proud in the conceit of their hearts. He has put down the mighty from their seats and has exalted the lowly. He has filled the hungry with good things, and the rich he has sent empty away. He has come to the help of Israel his servant, being mindful of his mercy. As he spoke to our fathers, to Abraham and his seed for ever."

And Mary abode with Elizabeth about three months, and then returned unto her own house.

St. Paul to the Romans, Chapter VIII (3–17)

Regeneration by Christ from the Flesh to the Spirit.

Brethren, what the Law could not do, being too weak through the flesh, God

[has done], sending his son in flesh like to our sinful flesh and for [the destruction of] sin; he has condemned sin in our flesh [2]: that the righteousness of the Law might be fulfilled in us, who live not according to the flesh but according to the spirit. For they that are according to the flesh mind the things of the flesh; but they that are according to the spirit mind the things of the spirit. The wisdom of the flesh is death; the wisdom of the spirit is life and peace; for the wisdom of the flesh is at enmity with God; it is not subject to the law of God, nor indeed can it be; and they that are in the flesh cannot please God. But you are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. If anyone have not the spirit of Christ, he is none of his. And if Christ is in you, the body indeed is condemned to death because of sin, but the spirit is life because of your justification. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall quicken also your mortal bodies by his Spirit that dwells in you.

[2] Weakening its reign, giving us grace to overcome it.

Therefore, brethren, we are debtors — not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the Spirit you mortify the works [and the passions] of the flesh you shall live. As many as are led by the Spirit of God, they are the sons of God. You have not received the spirit of bondage again in fear; but you have received the spirit of adoption as sons, in which we cry out [with confidence] Abba, Father. For the Spirit himself gives testimony to our spirit that we are the sons of God; and if sons heirs also; heirs of God, and co-heirs with Christ; if so be that we suffer with him in order to be also glorified with him.

Isaias, Chapter XLII (1–10, 16)

The Light of the World.

Behold my servant whom I uphold, my chosen one in whom my soul delighteth; I have set my spirit upon him, and he shall expound my law to the nations. He shall not cry out nor contend, nor shall his voice be heard in the streets. The bruised reed he shall not break and the smoking flax he shall not quench. He shall bring forth justice in truth; he shall not be sad or lose courage till he have established his reign upon the earth; the nations shall await his law.

Thus saith the Lord God, who created the heavens and stretched them out, who established the earth and all that springs from it; who giveth air to the people upon it and breath to them that tread thereon. I the Lord have called thee in my justice and taken thee by the hand; I have formed thee and set thee for a covenant with my people, for a light to the nations; that thou mightest open the eyes of the blind, bring forth the captives from

prison and them that dwell in darkness out of the depths of their dungeon. I the Lord, this is my name; I will not give my glory to another nor to idols the praise due to me. Behold the things announced of old have come to pass, and new things do I declare; before they spring forth do I tell you of them. . . .

I will lead the blind by a new road, along paths that they know not; I will change before them darkness into light and crooked ways into straight; all these promises I shall accomplish and will not fail.

St. Luke, Chapter I (57–79)

The Glories of the Incarnation.

Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth a son, and her neighbours and kinsfolk heard that the Lord had shown his great mercy towards her, and they rejoiced with her. On the eighth day they came to circumcise the child, and they were calling him by his father's name Zachary. But his mother answered them

saying: "Not so, but he shall be called John." And they said to her: "There is none of thy kindred that is called by that name." They made signs to his father, asking how he would have him called. He, demanding a writing-tablet, wrote thus: "His name is John." And they all wondered greatly. Immediately his mouth was opened and his tongue loosed; he began to speak, praising God . . . and, being filled with the Holy Ghost, he prophesied, saying:

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people. And hath raised up a horn [3] of salvation for us, in the house of David his servant: as he spoke by the mouth of his holy prophets, who are from the beginning: salvation from our enemies and from the hand of all that hate us: to show mercy to our fathers, and to remember his holy covenant — the oath which he swore to our father Abraham: that he would grant to us that, being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him all our days.

[3] The horn among the Israelites was the symbol of strength.

And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation to his people, unto the remission of their sins. Through the loving mercy of our God, wherein the day-spring from on high shall visit us; to shine upon them that sit in darkness and in the shadow of death, to guide our feet into the path of peace.

St. Paul to the Romans, Chapter VIII (18–39)

Our Hopes Are in Our Conformity to Christ.

Brethren, I reckon that the sufferings of this present time are not worthy to be compared with the glory to come that shall be revealed in us. The anxious expectation of created things is awaiting the revelation made to the sons of God; for created things are become subject to corruption, not willingly, but by reason of him who subjected them, in hope that

they shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. We know that all creation groans and is in painful labour even unto now; and not it alone, but we ourselves also, who have the first-fruits of the Spirit, even we groan within ourselves, awaiting our [full] adoption in the deliverance [through death and resurrection] of our bodies.

We have been saved [thus far] in hope. Now a hope whose fruits are already seen is not hope; for why should a man hope for what he already sees? But if we are living in hope of things we do not yet see, then we are with patience waiting for them. At the same time the Spirit helps our weakness. For we know not how to pray as we ought; but the Spirit himself makes supplication for us with groanings not to be understood by men.[3] He that searches hearts knows what the Spirit desires, because he pleads for the faithful according to God's will.

But we know that to them that love God all things work together unto good — to them that he has called according to his

[3] That is, the Spirit moves us to pray, stirring up the soul in ways mysterious even to the soul itself.

purpose. For those whom he foreknew he also fore-ordained to be conformed to the image of his Son, that he may be the first-born among many brethren; and whom he fore-ordained he also called; and whom he called them he also justified, and whom he justified them he also glorified.[4]

What then shall we say regarding these things? If God be for us, who is against us? He that spared not his own Son but delivered him up for us all, how will he not also with him give us all things? Who shall bring accusation against the chosen ones of God? [Shall it be] God, who justifies them? Who is he that shall condemn? [Shall it be] Christ, who died, who moreover rose again, who is at the right hand of God, making intercession for us? Who, then, shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or perils, or the sword? (As it is written: For thy sake we are put

[4] The decrees of Divine Providence suggest questions which are insoluble by the mind of man. If we would gain light on them from St. Paul's teachings, let us bear in mind the broad principle underlying these that all our good has its source in God's liberality, and all our evil in misuses of our free will.

to death all the day long; we are accounted as sheep for the slaughter).[5] Rather do we triumph in all these things, because of him that hath loved us. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

[5] Psalm XLIII, 44.

Baruch, Chapter III (10–38)

Wisdom Unknown to Men, Revealed in Christ.

How comes it, O Israel, that thou art in thine enemies' land? Thou art grown old in a strange country, thou art defiled with the dead, thou art counted with them that go down to the abyss. Thou hast forsaken the fountain of wisdom. But if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding; that thou mayst know also where is length of days and life, where is light of the eyes and peace. Who hath found out the place [of wisdom,] and who hath gone into her treasury? Where are the princes of the nations, that rule over the beasts of the earth, that sport with the birds of heaven, that hoard up silver and gold? . . . They are brought to nothing and gone down to the grave, others are risen up in their place. Young men have seen the light and have dwelt upon the earth, but the way of understanding they have not

known. . . . It hath not been heard of in the land of Canaan nor seen in Theman; the children of Hagar, who seek after wisdom over the earth, the merchants of Merrha and of Theman, the tellers of fables and the explorers of wisdom, — these have not known the way of wisdom nor remembered her paths.

O Israel, how great is the house of God, and how vast the place of his possession! It is great and hath no end; it is high and immense. There from the beginning were the famous giants, huge in stature, trained to warfare: but these the Lord chose not nor gave them the way of knowledge, and therefore they perished — perished for their lack of wisdom and counsel. Who hath ascended into heaven and taken wisdom and brought her down from the clouds? Who hath crossed the sea and brought her back in exchange for purest gold? No one knoweth her way, none hath understood her course. Only he that knows all things knows her and has searched her with his understanding; he that prepared the earth for its endless duration and filled it with living creatures; he that sends forth the light and it goes, who calls it and it obeys him with

trembling; to whom the stars have given light in their watches and have rejoiced; he called them and they said: Here we are; and with gladness they shone forth to him that made them. This is our God and none other shall be counted beside him. He searched out all the way of knowledge and gave it to Jacob his servant and to Israel his beloved. Afterwards he was seen upon earth and conversed with men.

St. Luke, Chapter II (1–19)

Birth and Early Years of Christ.

It came to pass in those days that there went out a decree from Caesar Augustus that a census should be taken of the whole world. This was the first census made when Quirinus was governor of Syria. All went to register themselves each to his own town. And Joseph, being of the house and family of David, went from Nazareth, a town of Galilee, to the city of David called Bethlehem in Judea, to be registered, with Mary his wife, who was with child. Now whilst they were there

the days of her pregnancy ended, and she brought forth her first-born son, and wrapped him in swaddling-clothes: and she laid him in a manger, because there was no room for them in the inn.

There were in the same country shepherds abiding in the fields and keeping watch over their flocks by night. An angel of the Lord stood before them, the glory of God shone round about them, and they feared with a great fear. The angel said to them: "Fear not! For behold I bring you good tidings of great joy, that shall be for all the people. This day is born to you a saviour, who is Christ the Lord, in the city of David. This will be a sign for you: you shall find the infant wrapped in swaddling-clothes and laid in a manger." Straightway appeared with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Then, when the angels had departed from them into heaven, the shepherds said one to another: "Let us go to Bethlehem, and see this wonderful thing that is come to pass that the Lord has made known to us!" They came with speed and they

found Mary and Joseph, and the infant lying in the manger. Having seen, they told what had been said to them concerning the child; so that all that heard wondered at what the shepherds related to them. But Mary kept all these sayings, pondering them in her heart.

St. Paul to the Galatians, Chapters V (25–6) and VI (1–10)

Precepts of Charity and Humility.

Brethren, if we live in the Spirit [of God,] let us also conduct our lives according to the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. If anyone, my brethren, being human, be entangled in any fault, let those of you who are spiritual admonish such a one in a spirit of mildness, each looking to himself lest he too fall into temptation. Bear ye one another's burthens and so ye shall fulfil the law [of charity] given by Christ. If anyone thinks that he is something, whereas he is nothing, he deceives himself.

Let each one examine and test his own work, and so [if it prove right] he shall have glory in himself and not merely in the estimation of some other. For every man shall bear [in judgment] his own burden. Let him that is instructed in the word be liberal with his goods to him that instructs him. Do not deceive yourselves; God is not mocked; whatever a man sows that also shall he reap. He that sows in the flesh of the flesh shall reap corruption; he that sows in the spirit of the spirit shall reap life everlasting. Let us not weary in doing good, for if we persevere we shall in due time reap. Let us, then, while we have time, labour in good works for all, but especially for those who belong to the household of the faith.

Psalm XXX (Portions)

Confidence in Affliction.

In thee, O Lord, is my hope; let me never be confounded. For thy justice' sake deliver me; bow down to me thine ear; make haste to save me. Be unto me a rock of strength, and a fortified dwelling to guard me. . . . Into thy hands I commend my spirit; for thou art my redeemer, O God of truth. . . .

Have mercy on me, O Lord, for I am sorely afflicted; bitter grief hath disturbed my eyes, my spirit, my heart within me; my life is wasted in pain and my years in sighing; my strength is weakened, my bones grown feeble, through my misery. I am a theme of insult to mine enemies, a burden to those round about me, a fear to my acquaintance. . . . But my hope is in thee, O Lord; I said; Thou art my God; in thy hands are my times [and destinies]. . . . Let thy face shine upon thy servant; save me in thy mercy.

O how many and great are the benefits which thou reservest for them that fear

thee, which thou bestowest on them that maintain before men their trust in thee! Thou shalt hide them away in the secret of thy presence from the treachery of evil men; thou shalt protect them in thy tabernacle from the reviling of tongues.

Blessed be the Lord, for he hath shown me his wondrous favour as in a fortified city! I was saying in my extreme confusion that I am cast away from before thine eyes; but when I cried to thee, thou didst hear the voice of my entreaty.

O love the Lord, all ye that serve him; for the Lord guards his faithful ones and punishes terribly the proud. Be ye strong and full of courage, all ye that hope in the Lord!

St. Luke, Chapter VI (12, 17, 20–28, 35–38, 46–49)

The Sermon on the Plain; the Beatitudes; the House on a Rock.

In those days Jesus went out upon the mountain to pray and continued all night in prayer to God . . . and coming down he stood on a level place, and lifting up

his eyes on his disciples he said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you and drive you out and revile you and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and exult; for behold your reward is great in heaven. In the same manner their fathers treated the prophets.

But woe to you that are rich; for you have received here your consolation.[6] Woe to you that are filled, for you shall hunger. Woe to you that now laugh, for you shall mourn and weep. Woe to you when all men speak well of you, for so did their fathers of the false prophets. But I say to you that hear me: Love your enemies; do good to them that hate you; bless them that curse you; pray for them that calumniate you. . . . Do good and lend, not hoping for any return; your reward shall be great; ye shall be the children of the Most High; for he is kind

[6] The "woes" of this passage are not imprecations, but statements; they thus correspond exactly to the "blessings" of the preceding declarations.

even to the unthankful and the wicked. Be ye therefore merciful, as your Father is merciful. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given to you; good measure pressed down, shaken together and running over shall they give into your bosom. For with what measure you measure it shall be measured again to you. . . .

Why do you call me: Lord, Lord; and do not the things that I say? Everyone that comes to me and hears my words and does them, I will show you whom he is like to. He is like to a man building a house who dug and went deep and laid a foundation on the rock; and when a flood came the stream broke violently against that house, and could not shake it, because it was founded upon the rock. But he that hears and does not is like a man that built a house upon the earth without a foundation; the stream broke violently against it and forthwith it fell, and great was the ruin of that house.

St. Paul to Ephesians, Chapter VI (10–18, 23)

The Armour of the Christian Soldier.

My brethren, be strong in the Lord and in the might of his power. Put on the full armour of God that you may be able to stand against the wiles of the devil. For our combat is not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against the spirits of wickedness in the air around us. Wherefore take up the full armour of God, that you may be able to resist in the evil day and stand in all things unsubdued. Stand firm, therefore, having your loins girt about with truth, having put on the breastplate of Justice, and your feet shod with readiness to preach the gospel of peace; at all times taking the shield of faith wherewith you shall be able to [stop and] quench all the fiery darts of the evil one. And take unto you the helmet of salvation, [hope];[7] and

[7] According to the prophet Isaias (LIX, 17), whom the Apostle is in this passage recalling, Hope is as a helmet which enables the Christian to hold his head erect and safe in the spiritual combat.

the sword of the Spirit, which is the word of God. In all prayer and supplication praying at all times with devout spirit; watching in prayer with constant perseverance and supplication for all the faithful. . . . Peace be to the brethren, and love with faith, from God the Father and our Lord Jesus Christ. . . . Amen.

MICHEAS, CHAPTER VII (1–3, 5–10, 18–20)

Desolation and Hopes of the World without Christ.

WOE is me, for I am become as one that gleaneth in autumn the grapes after the vintage. There is no cluster to eat; my soul hath longed [vainly] for the excellent fruit. The good have perished from the earth and there is none upright among men; they all lie in wait for blood, every man hunteth his brother as with nets. Both hands are set upon evil to make it their good; the prince asketh for a reward and the judge for a bribe; the great man declareth the evil in his heart and they all conspire to do it. . . . Put no trust in a friend and have no confidence in a ruler. Close the doors of thy mouth against her that sleepeth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are those of his own household.

And yet will I look towards the Lord; I will wait for God my saviour; my God will hear me. Rejoice not thou, my enemy, over me; though I be fallen, I shall rise again. When I sit in darkness, the Lord shall bring light. I will bear the indignation of the Lord until he defend my cause and execute judgment for me; he will bring me forth into the light and I shall behold his justice. Then shall mine enemy see it, and shame shall cover those who said to me: "Where is the Lord thy God"; mine eyes shall presently behold thee trodden down as the mire of the street. . . .

Who is a God like thee [O God], who pardonest iniquity and passest over the sin of the remnant of thy inheritance? He will no more send forth his fury; because he delighteth in mercy; he will return and have mercy on us; he will put away our iniquities and cast all our sins into the bottom of the sea. He will perform his faithful promise to Jacob, his mercy to Abraham, as he hath sworn to our fathers from the days of old.

St. Matthew, Chapters IX (35–38) and X (1, 5–16)

The Preaching of the Gospel.

Jesus went about in all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom and healing every disease and every infirmity, and seeing all these people he was moved with great compassion for them, because they were harassed and abandoned like sheep without a shepherd. Then said he to his disciples: The harvest indeed is great, but the labourers are few. Pray therefore to the Lord of the harvest to send forth quickly labourers into his harvest. And having called unto him his twelve disciples . . . he commanded them, saying: Go ye to the lost sheep of the house of Israel and preach . . . saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; as you have freely received freely give. Provide no gold or silver or any money in your girdles, nor wallet for your journey, nor two outer garments, nor shoes, nor staff; for the labourer is worthy of his sustenance. In whatever town or village you shall enter,

inquire who in it is worthy, and abide there till your departure. When you enter the house, let your salutation be: 'Peace to this house!' And if the house be worthy, let your peace come upon it; but if it be not worthy, may your peace return to you! And whosoever shall not receive you nor hear your words, going forth out of that house or city shake the dust off your feet; of a truth I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold I send you forth as sheep in the midst of wolves. Be ye therefore prudent as serpents and simple as doves.

St. James, Chapter III (greater portion)

True Wisdom. Guard of the Tongue.

Be not many teachers, my brethren, knowing that we shall thus incur the heavier judgment. For in many things we all stumble. If any man stumble not in word, the same is a perfect man, able to lead as with a bridle the whole body. . . . Every kind of beasts and birds, of ser-

pents and sea-creatures, is tamed and has been tamed by the nature of man; but the tongue no man can tame, an unquiet evil, full of deadly poison. Therewith we bless the Lord and Father; and therewith we curse men, who are made after the likeness of God: out of the same mouth come forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can the fig-tree, my brethren, bear grapes, or the vine, figs or the salt water yield sweet?

Who is wise and understanding among you? Let him show by a good life his works in the meekness of wisdom. But if you have bitter envyings and contentions in your hearts, boast not and lie not against the truth: that is not a wisdom that comes down from above, but it is earthly, sensual, devilish. For where envy and contention are, there is confusion and every evil work. But the wisdom that is from above is, first, pure, then peaceable, gentle, easy to persuade, full of mercy and good fruits, without partiality or dissimulation. And the fruit of justice is sown in peace by them that make peace.

SECOND WEEK. SEVENTH DAY.

ISAIAS, CHAPTERS XI (1–5, 10, 12, 13) AND XII

Christ the Deliverer and Restorer.

A BRANCH shall spring from the root of Jesse and a shoot shall grow from its roots. The spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness, and he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears; but he shall judge the poor with justice and reprove with equity for the afflicted of the earth. He shall strike the tyrant with the chastisement of his mouth, and with the breath of his lips he shall slay the wicked; justice shall be the girdle of his loins and fidelity the cincture of his waist.

In that day [the branch from] the root of Jesse shall rise up as a standard before the peoples; the nations shall have recourse to him and his palace shall be

glorious. . . .[8] And he shall lift up a banner for the nations, gather together the scattered remnants of Israel and reunite the dispersed of Juda from the four quarters of the earth. The envy of Ephraim shall cease, the enemies of Juda shall be destroyed: Ephraim shall no more be jealous of Juda, Juda no more the enemy of Ephraim. . . .

And thou shalt say in that day:[9] I will praise thee, O Lord, because, whereas thou wert angry with me, thy wrath is appeased, and thou hast consoled me. Behold the God of my salvation; [with him] I have confidence and fear not; the Lord is my strength, my song of rejoicing, and he is become my salvation. You shall draw waters with joy from the fountains of your saviour and you shall say in that day: Praise the Lord and call upon his name, make known his great works among the peoples, proclaim that his name is glorious. Sing to the Lord, for he hath done wondrous things; make it known all

[8] Some understand 'his sepulchre shall be glorious' (Vulg. *sepulchrum*), which the context makes less probable.

[9] This short chapter is read as an Epistle in the Mass of the Sacred Heart.

over the earth. Exult and cry aloud, ye dwellers in Sion; for great in the midst of you is the Holy One of Israel.

St. Matthew, Chapter X (24, 25, 28–42.)

Courage and Fidelity in the Preaching and Following of the Gospel.

Jesus said to his disciples: A disciple is not above his master nor a servant above his lord. It is enough for the disciple that he be as his master and for the servant that he be as his lord. If they have called the master of the house Beelzebub, how much more [will they] those of his household! . . .

Fear not them that kill the body but are not able to kill the soul; but rather fear him that is able to destroy both body and soul in hell. Are not two sparrows sold for a trifling coin? — and yet not one of them shall fall to the ground without your Father. The very hairs of your head are numbered; fear not, therefore; better are you than many sparrows. Every one that shall confess me before men I also will confess before my Father

who is in heaven; but whosoever shall deny me before men I also will deny before my Father who is in heaven.

Think not that I am come to send peace upon the earth: I am come to send not peace but the sword.[10] I am come to set a man at variance with his father, and a daughter against her mother, and a man's enemies shall be those of his household.[11] He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me; and he that takes not up his cross and follows close after me is not worthy of me. He that finds his life shall lose it; and he that loses his life for my sake shall find it.

He that receives you receives me; and he that receives me receives him that sent me. He that receives a prophet because he is a prophet shall receive the reward of a prophet; and he that receives a good man because he is a good man shall re-

[10] Our Lord was shadowed forth again and again in the O.T. as the "prince of peace"; His desire and intention were to bring all things into peace with His Father and with each other. But the obstinate resistance or blindness of sinners and their persecutions of the just were to prove a cause of prolonged strife and warfare.

[11] Michaeas VII, 6.

ceive the reward of a good man. And whoever shall give to one of these poor people a glass of cold water just because he is one of my disciples, verily I tell you he shall not lose his reward.

St. Paul to Corinthians, II Epistle, Chapters V (19–21) and VI (1–11, 13–15, 17, 18.)

God Appeals to Sinners through the Zeal of His Apostles.

Brethren, as God was in Christ, reconciling the world to himself, not imputing to men their sins, giving to us [apostles] the word of reconciliation, therefore are we ambassadors for Christ, as if God were appealing to you through us. We beseech you, then, on behalf of Christ to be reconciled to God. Him who knew no sin God hath made to be [as it were] sin for our sake, that we might become [righteous with] the righteousness of God in him. And we, working with him, exhort you not to receive the grace of God in vain. For he says: In an acceptable time have I heard thee, and in the day of salvation

have I helped thee.[12] Behold, now is the acceptable time; now is the day of salvation. We, therefore, give no occasion of offense in anything, that our ministry be not blamed. But in all things we manifest ourselves the ministers of God, in much patience, in afflictions, in necessities, in distresses, in scourgings, in prisons, in tumults, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in kindness, in [the gifts of] the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of Justice on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastised and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, yet possessing all things. . . .

To you I speak as to my children: make recompense to us in the same kind and enlarge your hearts to us. Bear not an unequal yoke with unbelievers. For what fellowship has righteousness with iniquity? Or what fellowship has light with

[12] Isaias XLIX, 8.

darkness? What concord has Christ with Belial, or what part has the believer with the unbeliever? Wherefore, says the Lord, come out from among them and be separate; touch not the unclean thing, and I will receive you and will be a father to you, and you shall be my sons and daughters, saith the Lord Almighty.[13]

[13] Isaias LII, 11, Jeremias XXXI, 9.

Psalm XCVI

A Call to Rejoice in the Coming and Reign of Christ.

The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him; justice and judgment are the bases of his throne. Fire goes before him and burns his enemies round about; his lightnings shine forth upon the world; the earth sees him and trembles. The mountains melt like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness and all peoples shall behold his glory. Confounded are all they that adore graven things and that glory in idols; all the gods are prostrate before him.[14] Sion hears and is glad, and the daughters of Juda rejoice, because of thy judgments, O Lord. For thou, O Lord, art highest above the earth; thou art exalted far above all gods. Ye that love the Lord, hate evil; and the Lord will pre-

[14] Or, with LXX. and Vulgate, "adore him, all ye angels!"

serve the souls of his faithful ones; he will deliver them out of the hands of the wicked. Light has arisen for the righteous, and joy for the upright in heart. Rejoice, ye just, in the Lord, and give praise unto his holy name!

St. Matthew, Chapter XVI (21–end)

The Foretelling of the Passion and Its Following.

From that time Jesus began to show to his disciples that he must go to Jerusalem and suffer many things from the elders and scribes and chief priests, and be put to death and the third day rise again. And Peter took him and began to rebuke him, saying: "Lord, be it far from thee; this shall never happen to thee." But he, turning, said to Peter: "Get thee behind me, Satan; thou art an offence unto me; for thou thinkest not the thoughts of God but those of men." Then said Jesus to his disciples: "If any man will come after me, let him deny himself and take up his cross and follow close after me.[15]

[15] ἀκολουθεῖν = to follow closely, to accompany as a servant or 'acolyte.'

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. What shall it profit a man if he gain the whole world and suffer the loss of his own soul? Or what shall a man give in exchange for his soul? The Son of Man shall come in the glory of his Father with his angels, and then shall he render to every one according to his works. Amen, I say to you, there are some that stand here who shall not taste death till they see the Son of Man coming in his royalty."

St. James's Epistle, Chapter I

Various Christian Precepts.

James, servant of God and of our Lord Jesus Christ[16] to the [faithful of the] twelve tribes who are scattered abroad, greeting. My brethren, count it all joy when you fall into manifold trials; knowing that the proving of your faith works out patience; and let patience perfect your work, in order that you may be per-

[16] Or else, "servant of our God and Lord Jesus Christ."

fect and entire, lacking in nothing. If any of you is lacking in wisdom, let him ask of God, who gives freely to all and reproaches not [for over-asking]; and it shall be granted to him. But let him ask in faith, without wavering [or mistrust]; for he that doubts is like a wave of the sea driven and tossed by the wind; let not such a one think that he shall receive anything of the Lord — a man of double mind, unstable in all his ways.

Let a brother of lowly condition glory in his high estate [as a Christian]; but the rich man in his own lowliness. As the flower of the grass he shall pass away. For the sun rises with a scorching wind and withers the grass and its flower falls and its beauty perishes; so likewise shall the rich man fade away amid his enterprises. Happy the man that endures trial; when he has been [tried and] approved he shall receive the crown of life that God has promised to those that love him.

Let no man when he is tempted say: "It is by God I am tempted"; for God cannot be tempted by evil and he himself tempteth no man. But each man is tempted by his own concupiscence, which

draws and entices him. Then concupiscence, when it has conceived, brings forth sin, and sin, when it is complete, begets death.

Be not deceived, my beloved brethren. Every good gift, every perfect gift is from above, coming down from the Father of lights, with whom there is no change or shadow of variation. Of his own will he has brought us forth by the word of truth, that we might be a kind of first-fruits of his creation.

You know this, my brethren, that every man should be swift to hear, slow to speak and slow to anger; for the anger of man works not the justice of God. Wherefore, putting aside all defilements and all vicious excesses, receive with meekness the implanted word, which is able to save your souls.

But be doers of the word and not hearers only, deceiving your own selves. If any one is a hearer of the word and not a doer, he is like to a man beholding his natural countenance in a mirror, who sees himself and goes away and immediately forgets what manner of man he was. But he who fixes his gaze upon the perfect law, the law of liberty, and so

continues, being not a hearer that forgets, but a doer that works; that man shall be blessed in his doing. If a man thinks himself to be religious, while he bridles not his tongue but deceives his heart, that man's religion is vain. And this is religion pure and undefiled before God our Father: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

Ezechiel, Chapter XXXIV
(Abbreviated)

God Judges the Shepherds of His Flock.

Son of man, prophesy concerning the shepherds of Israel? Woe to the shepherds that have fed themselves: ought not the shepherds to feed their flocks? Behold, you have drunk the milk and clothed yourselves with the wool and killed them that were fat, but my flock you have not fed. The weak you have not strengthened, the sick you have not healed, the broken you have not bound up, those that were frightened away you have not brought back, nor have you sought those that were lost. But you have ruled over them with rigour and with a high hand. And my sheep were scattered because there was no shepherd; they became the prey of all the wild beasts and were dispersed. My sheep have wandered on every mountain and every high hill and there was none to seek them out.

Behold I will myself come upon the shepherds and will require my flock at

their hands; I will not suffer them to feed the flock any more, nor shall the shepherds feed themselves any more. I will deliver my flock from their greed and it shall no more be food for them. As the shepherd seeketh out his flock on the day when it has been scattered in the midst of cloud and darkness, so will I visit my sheep and deliver them. I will bring them out from among the peoples and lead them into their own lands; I will feed them in the mountains of Israel, by the rivers and in all the inhabited places of the land. I will feed them in the most fertile pastures, where they shall rest on the green grass. I will seek those that were lost and those that were driven away I will bring back; I will bind up what was broken and strengthen what was weak, and what was fat and strong I will preserve; with judgment and care will I feed them.

I will set up one shepherd over them and he shall feed them — my servant David. I will make a covenant of peace with them and drive out the evil beasts from the land; the dwellers in the wilderness and in the woods shall sleep secure. I will give them blessings round about my

hill, and will send down rain in its season; there shall be showers of blessings. The trees of the field shall yield their fruit and the earth her harvests; my people shall dwell in their land without fear. I will raise up for them a glorious planting; they shall no more be consumed with famine. They shall not hear the reproach of the Gentiles; they shall know that I, the Lord their God, am with them and that they are my people.

St. John, Chapter X (7–18)

The Good Shepherd.

[Jesus said to the multitudes]: I am the door of the sheep. . . . If any man shall enter in by me he shall be saved, and he shall go in and out and shall find pastures. The thief comes not but to steal and kill and destroy; I am come that they may have life and have it more abundantly. I am the good shepherd.[17] The good shepherd lays down his life for his sheep. He that is a hireling and not a shepherd,

[17] The prophets had frequently foretold the Messiah as the good shepherd of his people.

whose own the sheep are not, sees the wolf coming and leaves the sheep and flies, and the wolf seizes and scatters the sheep. The hireling flies because he is a hireling and has no care for the sheep. I am the good shepherd and I know my own [sheep] and mine know me, as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold; them also I must lead, and they shall hear my voice and there shall be one flock and one shepherd. Therefore the Father loves me, because I lay down my life that I may take it again.[18] No one takes it away from me, but I lay it down of myself; and I have power to lay it down and I have power to take it up again. This commandment I have received from my Father.

[18] Christ gave supreme glory to his Father by conquering sin in his death, and then conquering death in his resurrection.

St. Paul to Timothy, Ep. II Chapters 1 and 11 (Portions)

The Faithful Soldier of Christ in Work and Sufferings.

Paul, an apostle of Jesus Christ by the will of God, [sent] to announce the promise of life which is in Christ Jesus; to Timothy, my beloved son, grace, mercy and peace from God the Father and Jesus Christ our Lord! . . .

Hold fast the form of sound words that you have heard from me, in the faith and love that are in Christ Jesus; guard the precious deposit through the [grace of the] Holy Ghost abiding in us. . . . Endure your share of toil and pain as a good soldier of Christ Jesus. No soldier on service entangles himself in the businesses of life, so as to please him that enlisted him. So also no one that contends in the games wins a crown unless he strive in accordance with the prescribed rules: The labourer must first work hard if he is to share in the fruits. Consider well what I say, [and you will understand]; for the Lord will give you understanding in all. Remember Jesus Christ,

of the family of David, risen again from the dead, according to my gospel, because of which I suffer hardship even unto bonds as an evil-doer; but the word of God is not in bonds. Wherefore I endure all things for the sake of the elect, that they also may gain the salvation that is in Christ Jesus, with glory eternal. Truly is it said that if we die with him we shall also live with him, if we suffer we shall also reign with him. If we deny him he will also deny us. If we are faithless, he remains faithful; he cannot deny himself. Of these things put them in mind. . . . Flee from youthful passions; follow after justice, faith, charity and peace, with those that invoke the Lord from a pure heart. Shun foolish and unprofitable questionings, knowing that they beget contentions. It becomes not a servant of the Lord to wrangle; but he should be mild towards all men, ready to teach, patient, admonishing meekly them that resist. For to them perchance God will give repentance and lead them to the knowledge of the truth, and they may rescue themselves from the snares in which the devil held them captives at will.

Psalm XXIX

Thanksgiving for rescue from deadly ills.

I will glorify thee, O Lord, for thou hast delivered me and hast not suffered mine enemies to rejoice over me. O Lord my God, I cried to thee and thou didst heal me; Lord, thou hast led forth my soul from death, and given me new life when I had gone down to the grave. O ye servants of the Lord, sing praises to him; extol the memory of his goodness; for momentary is his anger, but his mercy abideth for a life-time; if evening and night are sorrowful, the morning shall be joyful.

In my prosperity I said: "I shall never be disturbed"; for in thy goodness, Lord, thou gavest firm strength to my stronghold. But then thou didst hide thy face and I was filled with fear. I cried to thee, O Lord, I prayed to my God: "What will my blood avail, what my descent into the grave? Shall my dust give praise to thee or proclaim thy fidelity? Hear, then, O Lord, and have pity on me; O Lord, come

to my aid!" Then thou didst change my lament into exultation; thou didst loose off from me my sackcloth and clothe me with gladness; that my soul might sing praise to thee and never grow weary. I will give glory to thee, O Lord, for ever.

St. Luke, Chapter VII (36–50)

The Sinful and Penitent Woman at the Supper of the Pharisee.

A certain Pharisee invited Jesus to eat with him, and he entered into the Pharisee's house and sat down to table. And behold a certain woman of the city who was a sinner, when she knew that he was at table in the Pharisee's house, brought a vessel of alabaster full of precious ointment, and standing behind him near his feet and weeping, began to wet his feet with her tears, and wiped them with the hair of her head; and she kissed his feet and anointed them with the ointment.[19] And, seeing this, the Pharisee who had invited him said within himself: If this man were a prophet, he would certainly

[19] Our Lord, according to usual custom, was reclining on a couch, facing the table, his feet bare.

know who and what sort of woman this is who touches him and that she is a sinner. And Jesus, answering, said to him: Simon, I have something to say to you. And he said: Master, say it.

A certain creditor had two debtors; the one owed him five hundred pounds and the other fifty. As they had not wherewith to pay, he forgave the debt to both of them. Which of them, then, will love him most? Simon answered: The one, I suppose, to whom he forgave most. And Jesus said: You have judged rightly. And, turning to the woman, he said to Simon: Do you see this woman? I came into your house; you gave me no water for my feet; but she has wetted my feet with her tears, and wiped them with her hair. You gave me no kiss; but she, since she came in, has not ceased to kiss my feet. My head you did not anoint with oil; but she has anointed my feet with precious ointment. Wherefore, I say to you, her many sins are forgiven to her, for she has loved much; but he to whom little is forgiven loves little.[20] Then he said to the woman: Thy sins are forgiven

[20] The sins of this woman had been forgiven in consideration of her penitential love: but her love as shown

thee. They that sat at table with him began to say within themselves: Who is this, that even forgives sins? But he said to the woman: Thy faith has saved thee; go in peace.

St. Paul to Philippians, Chapter III (7–16, 20–21)

The Perfect Following of Christ.

Brethren, the things that formerly seemed to me to be gains, these have I accounted losses for Christ's sake. But in truth I count all things as loss in comparison with the all-excelling knowledge of my Lord Jesus Christ, for whom I have suffered the loss of all things and reckon them but as filth; in order that I may gain Christ and may be found in him, not having righteousness of my own — that which is of the Law — but that which comes through faith in Christ Jesus — the righteousness which is from God through faith: that I may know Christ and the

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on this public occasion was also a grateful love. Love, faith ("thy faith has saved thee"), and other dispositions must concur for a perfect conversion, and so they did in her case.

power of his resurrection and the fellowship of his sufferings, becoming like to him in his death; if so I may in any way reach forward to the resurrection [in glory] from the dead. Not that I have already gained all or am already become perfect; but I press on, that so I may lay hold upon that for which I have myself been laid hold of by Jesus Christ. Brethren, I do not count myself to have so laid hold. But one thing [I do]: forgetting the things that are behind and stretching forward to the things that are before, I press onward to the goal, to the prize to which we have been called on high by God in Christ Jesus. Whosoever of us, then, would be perfect, let us be of this mind. If in anything you have thought otherwise, that also God will make clear to you; . . . but to whatever [wisdom] we have already attained, by that [rule] let us walk.

Our citizenship is in heaven, whence also we are expecting a Saviour, our Lord Jesus Christ; who will reform our ignoble and afflicted body, making it like to his glorious body, according to the virtue and power whereby he is able to subject all things to his will.

THIRD WEEK

FIRST TO SEVENTH DAY

THIRD WEEK

First Day

Zachary IX.; John VI.; Colossians I.

Second Day

Canticles II, IV, V, VI.; Psalm XXII.; Hebrews IV etc.

Third Day

Proverbs VIII & IX.; John XIV.; Ephesians IV.

Fourth Day

Psalm LXXII.; John XV.; I Peter IV.

Fifth Day

Isaias LII.; John XVII.; Philippians II.

Sixth Day

Psalm XXI.; Judith XIII.; I Corinthians I & II.

Seventh Day

Zachary XII.; I Kings II.; Apocalypse IV & V.

THIRD WEEK. FIRST DAY.

ZACHARY, CHAPTER IX (9–17)

The Saviour Comes in Meekness, Brings Peace and Refreshment.

REJOICE greatly, O daughter of Sion; shout for gladness, O daughter of Jerusalem; behold thy king shall come to thee; he is just and under God's protection;[1] he is lowly and rides upon an ass and upon a colt the foal of an ass. The war-chariot I will scatter out of Ephraim and the war-horse out of Jerusalem, and the battle-bow shall be broken. He shall speak peace unto the Gentiles, and his power shall extend from sea to sea and from the rivers even unto the ends of the earth. For thee [,O daughter of Jerusalem,] by the blood of thy covenant [with me], I will lead forth thy captive sons from the dungeon wherein is no water. Return to the stronghold, ye prisoners [full] of hope! I will restore unto thee double, O Sion, so I declare to thee this day; I will bend Juda for me as a bow and will fill Ephraim [with

[1] Or "he is just and a saviour (Vulg. *salvator*)."

strength]; and will raise up thy sons against *thy* sons, O Greece; and will put thee forth as the sword of a mighty man. The Lord shall be shown forth over them, and his darts shall go forth as lightning; the Lord God shall sound the trumpet and advance like a whirlwind from the south. The Lord of Hosts shall defend [his people]; they shall consume [their enemies] and overwhelm them with stones from the sling. Drinking they shall be inebriated as if with wine; they shall be filled as the bowls [of sacrifice] and sprinkled with blood like the horns of the altar. The Lord their God shall save them on that day and his people [shall be] as his flock, and dedicated stones shall be raised up over their land. How great is his good thing and how excellent his beautiful thing — corn that strengtheneth the young men and wine that maketh fruitful the virgins!

St. John, Chapter VI (45–59)

The Bread from Heaven.

Jesus said to the Jews: It is written in the prophets: 'They shall all be taught of God.'[2] Every one that has heard and learnt of the Father comes to me. Not that any man has seen the Father, except him who is [the Son] of the Father: he has seen the Father. Truly, truly, I say to you, he that believes [in me] has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and are dead. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that has come down from heaven; if any one eats of this bread he shall live for ever; the bread that I will give is my flesh for the life of the world.

The Jews therefore contended with one another, saying: How can this man give us his flesh to eat? Jesus therefore said to them: Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you shall not have life

[2] Isaias LIV, 12–13.

in you. He that eats my flesh and drinks my blood has life everlasting; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eats my flesh and drinks my blood abides in me and I in him. As the Father lives who sent me, and I live by the Father, so he that eats me shall also live by me. . . . He that eats this bread shall live for ever.

St. Paul to the Colossians, Chapter I (12–27)

Christ the Beginning, End, and Cause of Things.

[Brethren, give always] thanks to God our Father, who has made us worthy to partake of the lot [and inheritance] of the Saints in the light [of his gospel]; who has delivered us from the power of darkness and transferred us into the kingdom of his beloved Son, through whose blood we have been redeemed in the remission of our sins. He is the [perfect] image of the invisible God, his first-born before all creatures; in him were created

all things that are in heaven and on earth, both visible and invisible, thrones, dominations, principalities and powers; through him and for him they were all created. Before all things he is, and by him all have their being. He is the head of the body which is the Church; he is the principle of the resurrection, the first-born from the dead. So does he hold in all things the preëminence. For it has pleased [the Father] that in him should dwell the fulness of all things, and to reconcile through him all things with himself, making peace by the blood of his cross among the things of earth and the things of heaven.

And you, who were formerly cut off from him and enemies at heart in the committing of sins, [Jesus] has now reconciled through his death in his human flesh; that he may present you holy, spotless, blameless before his eyes; if so be you continue grounded and steadfast in the faith, and waver not from the hope of the gospel which you have heard, which is proclaimed to every creature under heaven, and of which I Paul have been made a minister.

And now I rejoice in my sufferings for

your sake, and in my own flesh I fill up [with joy] whatever is wanting of the sufferings of Christ, for [the needs of] his body which is the Church, of this I have been made a minister, according to the dispensation of God which is given me towards you, to fulfil the word of God, [to announce] the mystery which has been hidden from ages and generations but which is now revealed to his Saints. For to them amongst the nations God has willed to make known the riches of the glory of this mystery, which is [no other than] Christ within you, your hope of glory.

The Canticle of Canticles, Chapters II (8–17), IV (16), V (1, 17), VI (1–3)

The Soul's Welcome to Christ.

The voice of my beloved! Behold, he cometh, leaping over the mountains, hastening over the hills. My beloved is like a young hart or a gazelle; behold, he is here, stopping behind our walls, looking through the casements, peering through the lattice. Lo, my beloved speaks to me: "Arise, make haste, my beloved, my dove, my beautiful one, and come away. For already the winter is past, the heavy rains are gone by, flowers have appeared in our land, the time of pruning has come, the voice of the turtle-dove is heard in our land; the fig-tree is ripening her young figs; the vines in blossom give forth fragrance. Arise, my beloved, my fair one, and come; my dove from the clefts of the rock, from the caverns in the hill-side; show me thy face, let thy voice sound in mine ears; for thy voice is sweet, and thy face is beautiful."

Catch us the little foxes that spoil our vines; for our vines are in flower. My beloved is mine and I am his. He feedeth his flock among the lilies until the day decline and the shadows lengthen out. Return to me, my beloved; be like the gazelle or the young hart upon the mountains that separate us.

Arise, [depart, cold] north wind; come, [warm] south wind; blow through my garden, that the spices thereof may breathe out; let my beloved come into his garden and eat the fruit of his fruit-trees!

Whither is thy beloved gone, O thou fairest among women; whither is thy beloved gone, and we will seek him with thee? My beloved is gone down into his garden, to the beds of spices, to feed his flock in the gardens and to gather lilies. I am my beloved's and my beloved is mine, who pastures among the lilies.

Psalm XXII

Gratitude and Confidence.

The Lord is my shepherd, and nothing is wanting to me; he makes me repose in

green pastures, he leads me to refreshing waters, he revives my spirit, he guides me by his safe and holy way, for his name's sake. Even, then, if I should walk through the valley of the shadow of death, I will fear no evil. For thou art with me: Thy rod and thy staff give me courage.[3]

Thou, O Lord, preparest a table for me in the sight of my enemies; thou pourest rich oil upon my head; and with precious wine my cup is overflowing. Happiness and mercy shall abide with me all the days of my life; and for long years I shall dwell in the Lord's safe-keeping.

St. Paul to Hebrews, Chapters IV (15–16), V (5–10), VII (1–3, 23–27), IX (11–15)

The Priesthood of Christ.

We have not a high priest that cannot have compassion on our infirmities, but

[3] A shepherd in the Holy Land carries a staff and a thick rod, or rather club. The latter is used in defence against all enemies of the flock or the shepherd. The staff is used (among other purposes) to mark off, when the sheep are entering the fold, those that need to be segregated for special care. See *Palestinian Customs as illustrating the Bible,* by Rev. E. Power, S.J.

one that has experienced them all like us, except sin. Let us then draw near with confidence to the throne of grace, in order to obtain mercy and find grace to help us in time of need. . . .

Christ did not glorify himself with the dignity of high priest, but he was glorified by him who said: Thou art my son; this day have I begotten thee; by him who also says in another place: Thou art a priest for ever according to the order of Melchisedech. And in the days of his flesh, offering up prayers and entreaties with a strong outcry and tears to him that could save him from death, and, being heard because of his piety, nevertheless, Son [of God] though he was, he learned what obedience is by his own sufferings. And, being made perfect, he is become to those that obey him the author of eternal salvation, being declared by God a high priest according to the order of Melchisedech. . . .

This Melchisedech, king of Salem, priest of the most high God, who came to meet Abraham returning from the defeat of the kings and blessed him, to whom Abraham gave a tenth of all [he had taken], whose name, in the first place,

signifies king of justice, who, besides, is king of Salem, that is, king of peace, [who appears] without father, without mother, without genealogy, without beginning of days or end of life and is thus made like to the Son of God, this Melchisedech remains a priest for ever. . . .[4]

Now the priests [of Aaron's race] were many in number, because prevented by death from continuing; but Christ abiding for ever, has a priesthood that passes to no other. Wherefore also he is able to save perpetually[5] them that draw near to God through him, ever living to intercede for them. Such a high priest, in truth, it befitted us to have — holy, innocent, undefiled, separated from sinners and raised above the heavens, who has no need like the high priests [of the Law] to offer every day sacrifices first for his own sins and then for those of the people; for Christ did this once for all, offering up

[4] St. Paul rehearses all the mysterious facts or mysterious silences found in the Bk. of Genesis (c. XIV) concerning the priest-king Melchisedech, and sees in them a prefiguring of Christ's superiority both to the kingship of Abraham, who was father of the Jewish people, and to the Aaronic priesthood, which sprang from Abraham.

[5] Or, "in all ways."

himself. . . . Having appeared as High Priest of the good things to come, through a greater and more perfect tabernacle [than that of the Law] [6] not made with hands, that is, not of this creation, and not with the blood of goats and calves, but through his own blood, he entered once for all into the Holy Place, gaining a redemption that avails for ever.[7] For if the blood of goats and bulls or the ashes of a heifer, being sprinkled on the unclean, sanctify them [according to the Law] in the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself unspotted to God, cleanse our consciences from dead works to serve the living God? And therefore he is the mediator of a new covenant, that, his death having taken place for the expiation of the sins committed under the first covenant, they that have been called may receive the eternal inheritance promised to them.

[6] His sacred body.

[7] Not like the high priests of the Law; they entered anew once every year into the Holy of Holies, the veil of which was rent asunder when Christ's death marked the end of the figurative sacrifices.

PROVERBS, CHAPTERS VIII (1–4, 17–21, 32–36), IX (1–6, 11)

Divine Wisdom Invites to Her Banquet.

DOTH not wisdom cry aloud and understanding send forth her voice? She standeth in the way at the top of high places; in the midst of the paths, she crieth at the gates of the city and in the very doors, saying: O men, to you I call, and my voice goes forth to the sons of men. . . . I love them that love me; and they that seek me early shall find me. With me are riches and honour yea, enduring riches with justice. My fruit is better than gold and precious stones, and my blossoms better than choice silver. I lead along ways of righteousness and in the midst of the paths of judgment; that I may enrich them that love me and may fill up their treasures. . . .

Now, therefore, hearken to me, O ye children! Blessed are they that keep my ways . . . that watch daily at my gates and wait at the posts of my doors. He that shall find me shall find life and shall

draw forth salvation from the Lord.[8] But he that sins against me wrongs his own soul; all who hate me love death.

Wisdom hath built herself a house, she hath hewn out seven pillars. She hath killed her beasts for sacrifice, mingled her wine, and furnished forth her table. She hath sent round her servants to invite [all] from the high places and walls of the city, [saying:] Whoever is simple let him come in to me; and to the unwise she says: Come, eat my bread and drink the wine that I have mingled for you. Forsake childishness and live, and walk in the way of understanding. . . . By me shall your days be multiplied, and years of life shall be added to you.

St. John, Chapter XIV

Christ's Discourse after the Last Supper.

Let not your heart be troubled. You believe in God; believe also in me. In my Father's house there are many mansions;

[8] So Vulg. *hauriet salutem a Domino.* The LXX and Syrian texts, however, mean "his will is prepared by the Lord": Nature and Grace shall move him to well-doing.

if it were not so, I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will take you to myself; that where I am you also may be. And whither I go you know and the way you know.

Thomas said to him: Lord, we know not whither thou goest, and how can we know the way?

Jesus said to him: I am the way and the truth, and the life: no one comes unto the Father but by me. If you had known me, you would have known my Father also; from henceforth you know him and have seen him.

Philip said to him: Lord, show us the Father, and it is enough for us. Jesus said to him: Have I been so long time with you and do you not know me? Philip, he that has seen me has seen the Father. How say you: show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak to you, I speak not of myself and the Father abiding in me does [with me] the works [that I do]. Do you not believe that I am in the Father and the Father in me? believe me at least be-

cause of his works. Amen, Amen, I say to you, he that believes in me, the works that I do, he also shall do and greater than these shall he do. For I go to the Father; and whatsoever you shall ask the Father in my name, that will I do; that the Father may be glorified in the Son. If you shall ask anything in my name, that will I do. If you love me, you will keep my commandments.

I will ask the Father and he will give you another Paraclete[9] that he may be with you for ever; even the Spirit of truth, whom the world cannot receive, because it sees him not nor knows him; but you know him, because he abides with you and is in you. I will not leave you orphans, I will come to you. Yet a little while and the world shall see me no more, but you shall see me, because I live and you also shall live. In that day you shall know that I am in the Father, and you are in me and I am in you. He that has my commandments and keeps them, he it is that loves me; and he that loves me shall be loved by my Father, and I will love him and manifest myself to him.

[9] Comforter, Exhorter, Helper, Advocate — the word means or may mean all these.

Then said to him Judas, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us and not to the world? Jesus answering said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. He that loves me not keeps not my words; and the word which you hear is not mine but the Father's who sent me.

These things have I said to you while still remaining with you. But the Paraclete, the Holy Spirit whom the Father will send in my name, will teach you all things and bring all things whatsoever to your mind that I have said to you. Peace I leave with you, my peace I give unto you; not as the world gives do I give unto you. Let not your heart be troubled, neither let it be afraid. You have heard how I said to you: I go away and I come again unto you. If you loved me you would have rejoiced that I go unto the Father; for the Father is greater than I.

And now I have told you before it come to pass, that when it is come to pass you may believe. I will no more speak much with you, for the Prince of the world is coming; and in me he has nothing; but,

that the world may know that I love the Father and as the Father hath given me commandment, so do I. Arise, let us go hence!

St. Paul to the Ephesians, Chapters IV and V (portions)

Unity in Faith, Charity and All Virtues.

Brethren, I, a prisoner in the Lord, beseech you to hold your course worthily in the calling you have received, with all humility and meekness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace; [being] one body and one spirit, as you have been called in one hope of your calling; [as there is] one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But to each one of us is given grace according to the measure of the gift of Christ. . . . He has given some to be apostles and some prophets and some evangelists and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building

up of the [mystical] body of Christ; till we all come together in the unity of faith and of the knowledge of the Son of God, into a perfect man, unto the measure of the full age and stature of Christ; so that henceforth we may no more be children, tossed to and fro and carried about with every wind of doctrine by the artifice of men, by the craft of their schemes of deception; but that, maintaining the truth in charity, we may grow up in all things in him who is the head — Christ.

Be ye therefore imitators of God, as his beloved children, and keep your course in charity; as Christ has loved us and has given himself for an offering and a sacrifice to God in an odour of sweetness. . . . Proceed, then, as children of the light; for the light brings forth the fruit of all goodness and righteousness and truth.

Psalm LXXII

The Just Ought Not to Envy the Prosperity of the Wicked.

Surely God is good to Israel, to them whose heart is right! But yet my feet were almost gone astray, my steps almost failed me; because I felt envy of the proud ones when I looked forth upon the prosperity of the wicked. Killing sorrows are not for them, their strength is firm, they escape the toils of men, and with men are not afflicted. Therefore pride hath encompassed them, injustice hath enwrapped them as a robe; their eyes shine in the fatness of their face; the desires of their hearts burst forth; They jest at other men, they speak evil calumniously, they talk boastfully. They have set their mouth against heaven; [the words of] their tongue pass over the earth. So do these people give themselves to evil-doing; and [yet] they drain full cups [of prosperity]; and they say: What, does God know: is there knowledge of our doings with the Most High? Be-

hold, such are the impious, who pile up in peace the goods of this world. Surely [, then] I have cleansed my heart in vain, and in vain washed my hands among the innocent; for I am afflicted every day and my trials [are renewed] every morning!

But if I say: So shall I speak; behold, Lord, I am forsaking the generation of thy children; and if I meditate to understand this [thy providence], a labour [too great] is before me; until I shall enter into the holy secrets of God and understand concerning the last end [of sinners]. For truly thou settest them on a slippery way, and castest them down into perdition. How quickly they fall into ruin, waste away, and are consumed with corruption! As a dream [vanishes] when the sleeper awakes, so, Lord, when thou awakenest them, dost thou reduce their splendour to nothing.

When my heart was embittered and my soul within me saddened, I then fell into folly and did not understand; I was as a beast before thee. But I am always with thee; thou holdest me by thy right hand, thou leadest me in thy wisdom, and thou wilt receive me into thy glory. Whom

have I in heaven [but thee], or what do I desire on earth besides thee? My flesh and my heart fail [continually], but God is the stronghold of my soul and my portion for ever. Behold, they that depart from thee [, O God,] shall perish; thou shalt root out all them that break faith with thee. But for me it is good to cleave to my God, to set my hope in the Lord God; that so I may show forth thy glorious works.

St. John, Chapter XV

Christ's Discourse after the Last Supper (II).

I am the true vine and my Father is the husbandman. Every branch in me that bears not fruit he takes away, and every branch that bears fruit he prunes, that it may bear more fruit. Ye are now purified by reason of the word I have announced to you; abide [, therefore,] in me, that I may abide in you. As the branch cannot bear fruit of itself unless it remain united to the vine, so neither can ye unless ye remain united to me.

He that abides in me, I abiding in him, shall bear much fruit. Without me you can do nothing. If any one remain not in me, he shall be cast forth as a [useless] branch and shall wither; and these shall be gathered up and cast into the fire and burnt. If you remain in me and my word remain in you, you shall ask whatever you will and it shall be granted to you. In this is my Father glorified, that you bring forth much fruit and so are my true disciples. As the Father has loved me, so also I have loved you. Be steadfast in my love. If you keep my commandments you will be steadfast in my love, as I have kept my Father's commandments and am steadfast in his love. These things have I spoken to you that my joy may be in you and that your joy may become perfect.

This is my commandment: that ye love one another even as I have loved you. No man has greater love than this — that he lay down his life for his friends. You are my friends if you do the things that I have commanded you. No longer do I call you servants, for the servant knows not what his Lord is doing; but I call you friends, because all things that I have heard from my Father I have made

known to you. You have not chosen me, but I have chosen you, and I have appointed you that you shall go and bring forth fruit and that your fruit shall abide; that whatsoever you shall ask of the Father in my name he may give to you. And this is my commandment to you — that you love one another.

If the world hate you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you: the servant is not greater than his Master. If they have persecuted me, they will also persecute you; if they have kept my word, they will also keep yours. All this they will do unto you for my name's sake, because they have not known him that sent me.

If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hates me hates my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and

hated me and my Father. And so is fulfilled the saying which is written in their law: ' They have hated me without cause ' [10]

But when the Paraclete is come whom I will send unto you from the Father, the Spirit of truth who proceeds from the Father, he shall bear witness concerning me; and you also shall bear witness, because you have been with me from the beginning.

The First Epistle of St. Peter, Chapter IV (1–14)

Various Precepts of the Following of Christ.

Dearly beloved, since Christ has suffered [death] in his flesh, be you also armed with the same thought, that every one who has put to death the flesh [by baptism] has now ceased from sins, so that now for the rest of his time in the flesh he should live not according to the passions of men but according to the will of God. For the

[10] Psalm XXXV (Hebr.), 19; Psalm LXIX (Hebr.), 5.

time past was sufficient for gratifying the passions of pagans, for living in riotousness, lusts, excess of wine, revellings, carousings, and detestable idolatries; wherein pagans think it strange that you run not with them into the same disorderly excesses, and they speak ill of you. But they shall render their account to him who is ready to judge the living and the dead. To this end were the good tidings announced also to the dead; that, though condemned according to the judgment of men in the flesh, they may live according to God in the spirit.

But the end of all things is at hand; wherefore be prudent and watch in prayer. Above all things have a constant mutual charity among yourselves, for charity covers a multitude of sins.[11] Use hospitality towards one another without murmuring. According as each one has received a gift ministering among themselves, as good stewards of the manifold blessings of God. If any man speak, let him speak as the words of God. If any man ministers, let him do so as by a virtue

[11] The sins of one's neighbour. Charity leads to kindly judgments and these again promote charity. Cp. Proverbs X, 12, which the Apostle is freely quoting.

supplied by God, that in all things God may be glorified, through Jesus Christ, to whom is glory and dominion for ever and ever, Amen.

Beloved, in the fire of tribulation which comes upon you to try you, be not surprised as if something very strange were befalling you; but, inasmuch as you are made sharers of Christ's sufferings, rejoice that when his glory shall be revealed, you also may rejoice with exceeding joy. If you suffer reproach for the name of Christ, you shall be blessed; for then the spirit of glory and power, the spirit of God, shall rest upon you.

Isaias LII, Chapters (13–15) and LIII

The Servant of God: the Passion of Christ

Behold, my servant shall grow in wisdom; he shall increase and be exalted and rise to the highest. For as many as have looked on him with aversion shall the grace of his countenance surpass all; he who was disfigured below the form of man shall shed blessings upon many nations, and kings shall be silent before him. For they shall see what had never been announced to them; what they had not heard they shall understand.

But who will believe what we have heard, and to whom shall the arm of the Lord be revealed? He [, the servant of God,] hath grown up before him as a tender plant and as a shoot out of a dry ground; there is no beauty in him nor comeliness that we should look upon him, nor sightliness that we should desire him; despised and most abject of men; a man of sorrows and acquainted with grief; our looks were turned away from him; we

despised and dishonoured him. But he has taken upon himself our sufferings and carried our sorrows; we thought him one chastised, struck by God and humbled. He was wounded for our iniquities, he was bruised for our sins; the chastisement that made our peace was upon him and by his bruises we are healed.

All we like sheep were gone astray; every one turned aside into his own way; and the Lord laid on him the iniquity of us all. He was cruelly used and did not resist, and he opened not his mouth; as a sheep led to the slaughter, as a lamb before the shearer, he was silent. He was carried away by an unjust judgment; who of his generation understood that he was cut off from the land of the living, that he was wounded because of the sins of my people? His grave was appointed with the wicked, and his death at the hands of the mighty; yet there was no injustice in his deeds nor any deceit in his mouth; but it pleased the Lord to bruise him by suffering. If he offer up his life a sacrifice for sin, he shall see posterity throughout length of days, and the counsel of the Lord shall prosper in his hands. After the sorrows of his soul

he shall see and be well satisfied; in his wisdom my just servant shall justify multitudes and he shall bear their iniquities. Therefore will I give to him the multitudes for his portion and he shall divide spoils with the strong; because he yielded up his soul to death and was reputed with the wicked; because he bore the sins of many and made intercession for the transgressors.

St. John, Chapter XVII

Conclusion of Christ's Discourse after the Last Supper.

These things Jesus said, and, lifting up his eyes to heaven, he said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee; since thou hast given him power over all men, that to all whom thou hast given him he may give eternal life. And this is eternal life, that they may know thee the one true God and Jesus Christ whom thou hast sent. I have glorified thee on earth, I have accomplished the work which thou gavest me to do. Now glorify me, O

Father, with thine own self in the glory which I had with thee before the world was! I have manifested thy name to the men whom thou didst give me out of the world: thine they were and to me thou gavest them, and they have kept thy word. Now they know all things which thou hast given me are from thee. For I have given them the words which thou gavest me and they have received them, and have known in very truth that I came forth from thee and they have believed that thou didst send me. I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine; and all things that are mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one as we are one! While I was with them I kept them in thy name, I guarded those whom thou gavest me, and none of them is lost but the son of perdition; that the scripture might be fulfilled. But now I come to thee, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have

given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so I have sent them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth; neither pray I for these alone, but for those also who through their word shall believe in me; that they all may be one, as thou, Father, art in me and I am in thee, that they also may be one in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given to them; that they may be one even as we are one; I in them and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

Father, I desire that those whom thou hast given me may be with me wherever I am, that they may see my glory which

thou hast given me. For thou didst love me before the foundation of the world. O just Father, the world hath not known thee, but I have known thee; and these have known that thou hast sent me, and I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me may be in them and I also in them.

St. Paul to the Philippians, Chapter II

Unity, Charity, Humility and Obedience, after the example of Christ.

If then, brethren, you have for me any comfort in Christ, if any encouragement in your charity, if any fellowship in the Spirit, if any affection and compassion, fill up my joy, by being of one mind, having the same love, the same thoughts, the same sentiments. Do nothing through contentiousness or vainglory, but let each in lowliness of mind esteem others better than himself, let each attend not [merely] to his own interests, but also to those of others. Let that mind be in you which

was also in Christ Jesus. For he, being by nature God, yet did not eagerly hold to his equality with God;[12] rather did he empty himself, taking the nature of a slave and becoming like unto men. And having appeared as man, he humbled himself by becoming obedient unto death, even unto the death of the cross. Wherefore God has supremely exalted him, and has bestowed on him a name[13] which is above every name; that at the name of Jesus every knee should bow of those that are in heaven, on earth and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore my beloved, obedient as you have been always, not merely in my presence but now and much more in my absence, work out your salvation with fear and trembling; for it is God who works in you both to will and to perform for his own good pleasure. Do all things without murmurings and disputings, that you

[12] Another rendering is "thought it not robbery to be equal with God." Both deserve our attention: the former seems to suit the context better.

[13] "Name" here, according to Eastern usage, stands for the entire dignity of the person spoken of.

may prove yourselves blameless and sincere, children of God without reproach in the midst of a generation that is crooked and perverse. Therein you shine as stars in the world, showing forth the word of life.

Psalm XXI

The Passion of Christ, His Prayer, His Triumph.

My God, my God, why hast thou forsaken me? Why art thou so far from my deliverance, from [hearing] the words of my lamentation? My God, I cry during all the day and thou answerest not; I cry by night and there is no rest for me. Thou, O Holy One, art throned above the praises of Israel; our fathers hoped in thee; they hoped and thou didst deliver them; they cried to thee and were saved; they trusted in thee and were not confounded. But I am a worm and no man, the reproach of men and the outcast of the people. All that see me laugh me to scorn; they mock with their lips and wag their heads, saying: 'He trusted in the Lord; let him deliver him; let the Lord save him, if he delight in him!

Thou hast brought me into life from the womb; from my mother's breast I have hoped in thee. I was cast on thee from my birth; from my mother's womb thou

art my God. Depart not [now] from me, for tribulation is close upon me and there is none to help. Many bulls have encompassed me; strong bulls of Bashan have besieged me; they have opened their jaws upon me, as a lion ravening and roaring. I am poured out like water, and all my bones are sundered. My heart is become like wax melting away within my entrails; my strength is dried up like a potsherd, my tongue cleaves to my palate, while thou bringest me down to the dust of death. Many dogs have surrounded me, an assembly of the wicked have beset me; they have dug into my hands and my feet; all my bones can be numbered; they gaze and stare upon me; they part my garments among them and on my vesture they cast lots.

But thou, O Lord, be not far off: O my strength, hasten to mine aid! Save my life, O God, from the sword, my only one [, my soul,] from the power of the dog! Guard me from the jaws of the lion, my lowliness from the horns of the wild oxen!

Then will I declare thy name unto my brethren; I will praise thee in the midst of the congregation. [Then shall I say:] Ye that fear the Lord, praise him; all ye

children of Jacob, glorify him; all ye sons of Israel, revere him! For he hath not despised nor loathed the affliction of the afflicted one, nor hidden from him his face; but when he cried to him he heard him. To thee [, O Lord,] shall sound my canticle in the great assembly; I will pay my vows before them that reverence thee. The poor in spirit shall eat and be filled, they that seek the Lord shall praise him; their souls shall live for ever. All the ends of the earth shall remember and return to the Lord and all tribes and nations shall worship in his presence; for dominion is the Lord's and he shall rule over the peoples. All that prosper on the earth shall eat and adore him; all that go down into the dust shall humble themselves before him. My soul shall live to him; my children shall serve him. Generations to come shall be accounted to the Lord,[14] they shall declare his justice; to a people that shall be born it shall be proclaimed that the Lord hath done this.

[14] Or, "shall have the Lord made known to them"

JUDITH, CHAPTER XIII (22–26, 27, 30, 31)

The Mother and Deliverer of Her People.

THEN all the people adored the Lord and said to Judith: The Lord has blessed thee in his might, who this day has by thee reduced our enemies to nought. And Ozias, chief of the people of Israel, said to her: Blessed art thou, daughter, by the Lord God on high, above all women on earth. Blessed is the Lord who created heaven and earth, who hath guided thee to strike down the head of our enemies! To-day he has so exalted thy name that thy praise shall never depart from the mouths of men; but for ever they shall be mindful of the might of the Lord. For thou didst not spare thy life in delivering thy people from their distress and tribulation, but hast prevented their ruin before the face of our God.

And all the peoples said: Amen, Amen! Then Achior [, chieftain of the Ammonites,] was called, and came, and Judith said to him: The God of Israel, to whom thou didst bear witness [in presence of the Assyrians] that he would avenge himself on his enemies has caused the head of

all the unbelievers to fall last night into my hands. . . . And Achior, seeing the head of Holofernes, was seized with a great fear, and fell on his face to the earth, and his soul swooned away. But when he had recovered his spirit he fell at her feet reverencing her and said: Blessed art thou by thy God, in every dwelling of Jacob; for in every nation that shall hear thy name the God of Israel shall be magnified by reason of thee. . . .

And the High Priest Joachim came from Jerusalem to Bethulia with all his elders to see Judith. And when she had come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people . . . thou shalt be blessed for ever.

St. Paul to Corinthians, Ep. I, Chapters I and II

The Cross of Christ the True Wisdom Which Confounds the World and Saves Believers.

Brethren, the preaching of the cross is folly to them that are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and the prudence of the prudent I will set at nought." Where is the man of 'wisdom'? Where is the scribe? Where is the disputant of this world? Has not God turned to folly the 'wisdom' of the world? For, whereas it was according to the wisdom of God that the world by means of its 'wisdom' should fail to know God, it was God's good pleasure to save by the preaching of 'folly' them that believe. The Jews indeed ask for signs and the Greeks seek after wisdom; but we preach Christ crucified, who is to the Jews a stumbling block and to the Gentiles foolishness, but to those that are called, whether Jew or Greek, Christ the power of God and the wisdom of God. For the 'folly' of God

is wiser than men, and his ' weakness ' is stronger than men. Consider your own calling, brethren, — how not many of you are wise according to the flesh, not many powerful, not many noble. The foolish things of the world God has chosen to confound the wise, and the weak things of the world God has chosen to confound the strong, and the base things of the world and the despised has God chosen, aye, and things that are not, in order to bring to nought the things that are; lest any flesh should vaunt itself in his sight. It is from him you have your being in Christ Jesus, who has become for us wisdom from God and righteousness and sanctification and redemption; so that, according as it is written: ' Let him that glories glory in the Lord.' [15]

And as for me, brethren, when I came unto you, I came without abundance of eloquence or wisdom proclaiming to you the witness of God. For I resolved to know nought among you except Jesus Christ and him crucified. And in weakness and fear and much trembling I came amongst you, and my speech and my

[15] Freely quoted from Jerem. IX, 24, — versions of LXX.

preaching were not in persuasive words of human wisdom, but in the showing forth of the Spirit and of power; that your faith might not stand in the wisdom of men but in the power of God.

Wisdom indeed we speak among those grown to maturity — a wisdom not of this world nor of the rulers of this world who are falling to ruin. But we speak of the wisdom of God [embodied] in a mystery — a hidden wisdom which God ordained before the ages unto our glory; [a wisdom] which none of the rulers of this world has come to know; for, had they known it, they would not have crucified the Lord of glory. But it is as has been written: "eye hath not seen nor ear heard nor hath it entered into the heart of man what things God hath prepared for them that love him."

To us God has revealed them by the Spirit; for the Spirit explores all things, even the deepest things of God. Who among men knows what passes in a man except the spirit of the man within him? — even so the things of God no one knows except the Spirit of God. Now we have received not the spirit of this world but the Spirit that is of God, that we may

know the gracious gift of God to us. And of these things we speak, not in studied words of human learning, but in words learnt of the Spirit, combining spiritual [thought] with spiritual [utterance].

But the natural man accepts not the things of the Spirit of God. To him they are folly nor can he understand them, because they are discerned spiritually. But the spiritual man trieth all things, yet is himself to be put on trial by none [that is unspiritual]. For who knoweth the mind of the Lord that he should instruct him? [Not, certainly, the natural man]. But we have the mind of Christ.

Zachary, Chapters XII, XIII and XIV (8–10, 1–2, 8–9)

Redemption through Christ's Passion.

In that day the Lord shall protect the dwellers in Jerusalem, and he that is feeble among them shall be in that day as David, and the house of David shall be as gods and as an angel of the Lord in their sight. And it shall come to pass in that day that I will compass the destruction of all the nations that come against Jerusalem. And I will pour out upon the house of David and upon the dwellers in Jerusalem the spirit of grace and of prayers; and they shall look upon him whom they have pierced, and shall mourn for him as one mourns for an only son, and shall grieve over him as one mourns for the death of a first-born. . . .

In that day there shall be a fountain opened to the house of David and to the dwellers in Jerusalem for the washing of the sinner and of the defiled one. And it shall come to pass in that day, saith the Lord of hosts, I will destroy the names of

idols out of the earth, and they shall be remembered no more, and I will take away from the earth the false prophets and the unclean spirit. . . . Living waters shall go forth from Jerusalem: half of them to the eastern sea and half of them to the western sea; and it shall be so in winter as in summer; and the Lord shall be king over all the earth.

The Canticle of Anna (I Kings, Chapter II)

Thanksgiving for God's Mercies.

My heart rejoices in the Lord and my horn is exalted in my God; my mouth cries aloud over mine enemies; because I have found joy in thy salvation [, O my God]. There is none holy as the Lord; there is none strong as our God. Silence your arrogance and your boasting; cease from your vain talk of old: for our Lord is a God of all knowledge and he knows your thoughts beforehand.

The bow of the strong is overcome, and the weak are girded with strength. They that were filled formerly have hired them-

selves out for bread, and they that were hungry are filled. She that was childless hath brought forth many and she that had many children has grown helpless.

The Lord gives death and gives life; he brings down to the grave and brings back again. He raises up the needy from the dust and lifts up the poor man from the dunghill, that he may sit with princes and occupy a throne of glory. For the poles of the earth are the Lord's and upon them he has set the world. He will guard the feet of his holy ones but the impious shall be left in darkness and silence.

No man shall prevail by his own strength; the adversaries of the Lord shall cower before him and he shall thunder over them in the heavens. He shall judge all the regions of the earth; he shall give empire to his [chosen] king and exalt the horn of his anointed one.

The Apocalypse of St. John, Chapters IV (2, 3, 5) and V

Triumph of the Lamb That Was Slain.

I, John was rapt in spirit; and behold a throne was set in heaven, and upon the

throne was one sitting. And he that sat was in appearance like to the jasper stone and the sardonyx; and round about the throne was a rainbow like an emerald to look upon.[16] From the throne came forth lightnings and thunders and voices;[17] and seven fiery lamps were burning before the throne, which are the seven spirits of God.

Then I saw in the right hand of him that sat on the throne a book written fully within and without, sealed with seven seals.[18] And I saw a strong angel, who proclaimed with a loud voice, saying: Who is worthy to open the book and to loose the seals thereof? and no one in heaven or on the earth or under the earth was able to open the book or to look thereon. And I wept much, because no one was found worthy to open the book or to look thereon; and one of the elders said to me: Weep not; behold, the lion of

[16] This rainbow, with its predominant glow of green, is symbolical of hope in God's mercy and fidelity. It recalls the rainbow shown to primitive man after the Deluge.

[17] These signify the terrors of God's majesty and justice, as they did on Mount Sinai.

[18] The sealed book represents the providences and judgments of God.

the tribe of Juda, [from] the root of David, has conquered, that he may open the book and the seven seals thereof.

And I saw, and beheld, in the midst of the throne and of the four living creatures and of the elders, a Lamb standing, that seemed to have been slain; it had seven horns and seven eyes, which are the seven spirits sent forth by God all over the earth. He came and took the book from the right hand of him that sits on the throne; and, when he had taken the book, the four living creatures and the four-and-twenty elders prostrated themselves before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints.[19] And they sang a new song, saying: Thou art worthy to take the book and to open its seals; because thou wast slain, and hast redeemed unto God by thy blood men of every tribe and tongue and people and nation; and make them to be unto our God kings and priests, and they shall reign on the earth.

And I beheld, and I heard around the throne and around the living creatures and the elders a voice of many angels; and the number of them was ten thousand

[19] Or rather, of the faithful in general.

times ten thousand and thousands of thousands, saying with a mighty voice: Worthy is the Lamb that hath been slain to receive power and wealth and wisdom and strength and honour and glory and blessing. And every creature that is in heaven and on the earth and under the earth and that is on the seas and in them, I heard them all saying: To him that sitteth on the throne and to the Lamb blessing and honour and glory and power for ever and ever. And the four living creatures said: Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.

FOURTH WEEK

FIRST TO FIFTH DAY

FOURTH WEEK

First Day

Isaias XXXIII.; Mark XVI.; I Corinthians, XV.

Second Day

Isaias LV.; John XX.; Colossians III.

Third Day

Isaias LXI.; I Peter II.; I Timothy VI.

Fourth Day

Psalm LXXXIII.; I John III.; Apocalypse XXI & XXII.

Fifth Day

I John IV.; Luke XXIV. & Acts I.; Psalm CII.

FOURTH WEEK. FIRST DAY.

ISAIAS, CHAPTERS XXXIII (13–20, 22), AND XXXV

The Day-Star from on High.

HEAR, ye that are afar off, what I have done, and ye that are near know my strength! The sinners in Sion shall be afraid, a trembling shall seize upon the hypocrites. "Which of us, [they shall say] can dwell with devouring fire; which of us can abide with everlasting burnings?"

The man that walks in justice and speaks truth, that desires not any gain by oppression, whose hands reject all bribes, who closes his ears from talk of bloodshed, and shuts his eyes that he may see no evil: he shall dwell in lofty places, and the strength of rocks shall be his fortress; bread is provided him, water shall not fail him.

Thine eyes, [O Israel,] shall behold the king in his beauty; they shall see a land that is very far off. Thy heart shall remember the days of thy terror . . . thou shalt no more behold those insolent

enemies. . . . Look forth upon Sion, the city of our solemnities; let thine eyes behold Jerusalem as a home of peace and a tent securely fixed; its stakes shall never more be torn up, nor any of its cords be broken. . . . For the Lord is our judge, the Lord is our Law giver, the Lord is our king; and he shall save us. . . .

(C. XXXV) The desert and the waterless land shall rejoice; the wilderness shall exult and flourish like the lily; it shall bud forth and blossom and be glad with songs of joy and praise; the glory of Lebanon shall be given to it, the beauty of Carmel and Sharon.

We shall behold the glory of the Lord and the beauty of our God. Strengthen the feeble hands, make firm the weak knees, say to the faint-hearted: Take courage and fear not; behold your God; his vengeance [upon your foes] cometh, the retribution of God; he cometh himself and will save you.

Then shall the eyes of the blind be opened and the ears of the deaf be unstopped; then shall the lame man leap as a hart and the tongue of the dumb utter praise. In the wilderness shall waters break forth and streams in the desert; the

parched land shall become a pool and the stony earth springs of water; in the dens where the jackals lurk shall be the verdure of the reed and the bulrush. A beaten highway shall be there and it shall be called the holy way; no unclean thing shall pass over it; but God shall guide you along this way, so that not even fools shall err therein. No lion shall be there, nor any mischievous beast be met upon it, but the redeemed of the Lord shall walk thereon. The captives delivered shall return and enter Sion with songs of triumph: everlasting joy shall crown their heads; gladness and joy shall encompass them, and mourning and sorrow shall flee away.

St. Mark, Chapter XVI (1–7)

Christ's Resurrection.

When the Sabbath day was passed Mary Magdalen, Mary the mother of James and Salome bought spices that they might come and anoint Jesus. And very early on the first day of the week they came to the tomb when the sun was risen. And

they were saying among themselves: Who shall roll us away the stone from the door of the tomb? And, looking up, they see that the stone is rolled back. It was, in truth, exceedingly large. Then, entering into the tomb, they saw a young man sitting on the right side clothed in a white robe; and they were amazed. And he said to them: "Be not affrighted: You seek Jesus of Nazareth, who has been crucified: he is risen; he is not here; behold the place where they laid him! But go, tell his disciples and Peter that he is going before you into Galilee; there you shall see him as he said unto you.

St. Paul to the Corinthians, Epistle I, Chapter XV (20–26, 35–44, 51–55, 58)

Christ the Cause of Our Resurrection. How It Will Come to Pass.

Brethren, Christ is risen from the dead, the first fruits of them that sleep. For, since by a man came death, by a man comes also resurrection from the dead. For, as in Adam all die, so in Christ all shall be brought to live. But each in his

own order: Christ the first fruits; then they that are Christ's at his coming; then the end, when Christ shall have handed over the kingdom to God the Father, when he shall have brought to nothing all other rule, authority and power. For he must reign until [the Father] shall "have put all enemies under his feet."[1] The last enemy to be overthrown is death.

But someone will say: How do the dead rise, and in what kind of bodies shall they return? Foolish man, what you sow yourself is not brought to life unless it die; and when you sow, you sow not the body [of the plant] that shall be, but a bare grain — it may be of wheat or of some other kind; but God gives to it a body according as he has decreed to each seed a body of its own. Not all flesh is the same flesh, but there is one flesh belonging to men, another to beasts, another to birds, another to fishes. There are heavenly bodies and earthly bodies; but the brightness of the heavenly is different from that of the earthly. There is the brightness of the sun, and the brightness of the moon, and the brightness of the stars; and star differs from star in bright-

[1] Psalm CIX, 1.

ness. So it is with the resurrection of the dead, what is sown in corruption rises in incorruption; what is sown in dishonour rises in glory; what is sown in weakness rises in power; what is sown a natural body rises a spiritual body.

Behold I tell you a mystery. We shall not all sleep, but we shall all be changed,[2] in a moment, in the twinkling of an eye at the [sound of the] last trumpet. For the trumpet shall sound, and the dead shall rise incorruptible, and we shall be changed. For this corruptible body must put on incorruption, and this mortal put on immortality. And when this mortal shall have put on immortality, then shall come to pass the word that is written: Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting? . . .[3]

Therefore beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing well that your labour is not vain in the Lord.

[2] So most authorities render this passage. The Vulgate reading is: *Omnes quidem resurgemus, sed non omnes immutabimur:* "We shall all rise again, but we shall not all be changed."

[3] (XXX) Osee XIII, 14.

Isaias LV, (from LIV. 17)

Promises to the Faithful Followers of Christ.

This is the inheritance of the servants of the Lord, and the justice that I shall give them, saith the Lord. All ye that thirst, come to the waters; ye that have no money, come, buy corn and eat, come, buy without coin or payment wine and milk. Why do you spend your money for what is not bread, and your labor for that which satisfies not? Hearken diligently to me and you shall eat what is good, and your soul shall be delighted with an abundance.

Incline your ear and draw near to me; listen and you shall live. I will make with you a covenant eternal, the mercies assured to David. Behold I have set him forth for a witness to the people, a leader and a teacher to the Gentiles, behold, thou shalt call a nation that thou knewest not, and nations that knew thee not shall run to thee, because of the Lord, thy God, the Holy One of Israel, who glorified thee.

Seek the Lord while he may be found; call upon him when he is near. Let the wicked forsake his ways and the unjust his designs: let him return to the Lord, and he will have mercy upon him, to our God, for he is rich in forgiveness. For my thoughts are not your thoughts, saith the Lord, nor your ways my ways. As the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

As the rain and the snow come down from heaven and return no more thither until they have watered the earth, making it rich in corn and fruit, giving seed to the sower and bread to the eater; so shall be the word that goes forth from my mouth: it shall not return to me idle, but shall do whatever I will and accomplish the mission I give to it. With joy you shall go forth, and in peace you shall be guided; mountains and hills shall break into song before you, and all the trees of the plain applaud unto you. Instead of thorns shall grow the fir tree and instead of nettles the myrtle; and the Lord shall be named for an everlasting sign that shall not be taken away.

St. John, Chapter XX (11–20)

Mary [Magdalen] was standing outside the tomb, weeping; and, as she wept, she stooped and looked into the tomb; and she saw two angels clothed in white, sitting, one at the head and one at the foot, where the body of Jesus had lain. And they say to her: Woman, why weepest thou? She says to them: Because they have taken away my Lord, and I know not where they have laid him. And saying this, she turned back, and saw Jesus standing; and she knew not that it was Jesus.

Jesus says to her: Woman why weepest thou? Whom seekest thou? She, thinking it was the gardener, says to him, Sir, if you have taken him away, tell me where you have laid him, and I will take him away.

Jesus says to her: Mary! She, turning, says to him: Rabboni (which signifies Master). Jesus says to her: Do not cling to me;[4] for I have not yet ascended to my Father: but go to my brethren and say to

[4] The verb ἅπτομαι may mean to touch as well as to cling; but the present imperative ἅπτου implies continuous action. As for the following words, the connection may be explained thus: "Do not stay clinging to

them: I ascend to my Father and your Father, to my God and your God. Mary Magdalen went and told the the disciples: I have seen the Lord and these things he said to me.

On the evening of the same day, when the doors of the room where the disciples were gathered together were shut, through fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be with you! and, when he had said this he showed them his hands and his side. The disciples therefore rejoiced at seeing the Lord.

St. Paul to the Colossians, Chapters III (1–17)

Putting on the New Life according to Christ.

Brethren, if you have risen with Christ, seek the things that are above, where

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me, as if I were about to leave earth immediately: I am not yet departing to my Father." Or thus: "Do not cling to me as if making sure that I am not an apparition." — so the apostles later on (Luke XXIV, 37) "thought they saw a spirit" — "I have not yet ceased to walk among you." Then naturally follows the command to go without delay and announce to others the good news of the resurrection.

Christ is sitting at the right hand of God; attend to the things that are above, not those that are on earth. For you have died, and your new life is hidden with Christ in God. When Christ who is our life shall appear, then you also shall appear with him in glory.

Mortify, therefore, your members, that are of the earth; mortify fornication, uncleanness, lust, evil desire and cupidity, which is a worship of idols, — [sins] because of which the anger of God comes upon the children of unbelief, and in which you also walked when you lived among unbelievers. But now put aside all these, — anger, wrath, malice, blasphemy, foul talk. Lie not to one another. Put off the old man with his practices and put on the new that is renewed to fuller knowledge after the image of his Creator. In all which there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, nor freeman; but Christ is all in all.

Put on, therefore, as God's chosen ones, holy and beloved, hearts of compassion, kindness, humility, meekness, long suffering, bearing with one another, forgiving one another, if any against any have

cause of complaint; as the Lord has pardoned you, so do ye. But above all things have charity, which is the bond of perfection.[5] Let the peace of Christ rule in your hearts — the peace to which you are called as members of one body; and be grateful.

Let the word of Christ dwell in you in fulness, so that with all wisdom you may teach and admonish one another; with psalms and hymns and spiritual songs in a spirit of love singing in your hearts to God. And whatsoever you do, in word or work, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

[5] Charity is itself the most comprehensive virtue and is the best means of bringing the other virtues into unity and harmony.

Isaias, Chapter LXI

The Office of Christ and of His Ministers.

The spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to preach good tidings unto the oppressed, to heal the broken-hearted, to announce deliverance to the captives, and release to them that are in bonds; to proclaim a year of grace from the Lord, and a day of retribution for our God; to console the afflicted ones of Sion and to give them a crown instead of ashes, the oil of joy for the garb of mourning, the garment of thanksgiving instead of the spirit of grief. They shall be called the strong oaks of righteousness, the plantation of the Lord for his glory. They shall build up the places that have been waste from of old; they shall raise aloft the ruins of the past, and make young the ravaged cities hidden beneath the rubbish of many ages.

Barbarians shall hasten to feed your flocks; foreigners shall be your ploughmen and your vine-dressers. But ye shall

be called the priests of the Lord; ye shall be hailed ' ye ministers of our God '; ye shall eat the riches of the nations and shine brightly in their glory. . . . For I am the Lord that love justice and hate rapine in the holocaust; I will faithfully give my people their reward and make a perpetual covenant with them. Their race shall be famous among the Gentiles and their offspring in the midst of peoples: all that see them shall know that this is the seed which the Lord has blessed.

I will be glad and rejoice in the Lord; my soul shall exult in my God; for he hath clothed me with the garment of salvation, with the robe of righteousness hath he covered me, as a bridegroom decks himself with a diadem and as a bride adorns herself with her jewels. For even as the earth bringeth forth her buds and as a garden maketh its seed to shoot out; so the Lord God will make righteousness and glory to shine forth before all the nations.

St. Peter's First Epistle, Chapter II

The Priesthood of the Believer in Christ.

Dearly beloved, laying aside all malice, all guile, dissimulations, envies and detractions, as new-born babes desire the pure spiritual milk whereby you may grow up unto salvation; since indeed you have tasted that the Lord is sweet. Coming unto whom, as unto a living stone, rejected indeed by men, but chosen and honored by God, be ye also as living stones built up into a spiritual house, as a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. Because of this it is said in the Scripture: Behold, I lay in Sion a chief corner stone, a stone chosen and precious, and whosoever shall rest his faith upon it shall never be confounded.[6]

To you therefore that believe, it is for an honour; but for those that believe not the stone that the builders rejected is made the head of the corner; it is become a stone of stumbling and a rock of offence to them that stumble at the word [of the Gospel] and believe not, being thereto

[6] Isaias XXVIII, 16.

predestined. But you are a chosen lineage, a kingly priesthood, a holy nation, a people redeemed; destined to declare the virtues of him who hath called you out of darkness into his admirable light, you who in time past were not his people, but now are the people of God; who had not obtained mercy, but now have obtained mercy.[7]

[Wherefore,] dearly beloved, I beseech you that as strangers and pilgrims [in this world,] you refrain from carnal desires that make war upon the soul; leading a holy life among the Gentiles, so that whereas they speak ill of you as evil doers, they may from the consideration of your good works give glory to God in the day of their visitation.

St. Paul to Timothy, Ep. I, Chapter VI

Fruits of the Teaching of Christ, Especially in Steadfast Faith and Right Use of Wealth.

These things teach and exhort; if any man teach otherwise and consent not to the salutary words of our Lord Jesus

[7] Osee II, 25.

Christ and to the doctrine that is according to piety, he is puffed up, knowing nothing, sick in mind about questions and disputes of words, from which arise envy, strife, railings, evil surmisings, contentions of men perverted in mind and bereft of the truth, who look on religion as a means of gain.

And in truth religion with contentment is a great treasure. We have brought nothing into the world and certainly we can carry nothing out, but, having food and raiment, with these we shall have enough. But they that desire to be rich fall into temptation and snares and many foolish and hurtful desires which plunge men into destruction and perdition. For the love of money is a root of all kinds of evil; so that some striving after it have been led astray from the faith and have pierced themselves with many sorrows.

But thou, O man of God, flee from these things; pursue justice, piety, faith, charity, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal whereto thou wast called and which thou didst profess with a noble testimony before many witnesses. I charge thee in the sight of God, who gives

life to all things, and of Jesus Christ who professed [the truth] with a noble testimony before Pontius Pilate, that thou keep the commandment spotless, blameless, until the appearance of our Lord Jesus Christ; which he shall show forth in his own time who is the blessed and sole Mighty One, King of kings, and Lord of lords, who only has immortality and dwells in light inaccessible, whom no man hath seen or can see; to whom be honour and power for ever. Amen.

Charge the rich of this world not to be haughty in mind, nor to put their trust in the uncertainty of riches, but in the living God, who gives us abundantly all things for our enjoyment; to do good, to be rich in good works, distributing widely, sharing generously, laying up in store for themselves a good capital against the time to come, that they may then lay hold on the true life.

O Timothy, guard the deposit entrusted to thee, turning away from profane novelties in words and the objections of knowledge falsely so called, which some professing have erred from the faith. Grace be with you! Amen.

Psalm LXXXIII

The Soul Longs to Dwell with God.

How lovely is thy dwelling-place, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh rejoice in [the remembrance of] the living God. The sparrow hath found a house and the swallow a nest for herself where she may lay her young ones; [so to me are] Thy altars, O Lord of hosts, my king and my God. Blessed are they that dwell in thy house; for ever they shall praise thee.

Blessed is the man whose strength is in thee; in his heart ways are laid smooth; passing through desolate places he shall find water in them, seasonable rain shall clothe them with blessings; he shall proceed from strength to strength until he appear before God in Sion.

O Lord God of hosts, hear my prayer; listen, Lord of Jacob, our shield of protection; behold O God, and look on the face of thine anointed!

Better is one day in thy courts above a thousand: I choose to be in the lowest place in the house of my God rather than to make my abode in the company of sinners.

God is our sun and our shield; the Lord gives us grace and glory; to them that walk in innocence he refuses no good thing. O Lord of hosts, blessed is he that trusteth in thee!

St. John's First Epistle, Chapter III, (1–5, 10–19)

The Law of Charity.

Behold what great love the Father has bestowed upon us, that we should be called and should be the children of God! Therefore the world knows us not, because it has known Him not. Beloved, we are already the children of God, and it has not yet appeared what we shall be. We know that when [Jesus Christ] shall appear, we shall be like him, for we shall see him as he is; and [meantime] everyone that has set this hope on him, makes himself holy as even he is holy. Every

one that commits a sin transgresses the law of God; every sin is a transgression. And you know that he was manifested in order to take away sin, and in him there is no sin.

In this the children of God are distinguished from the children of the devil; he who does not [the works of] righteousness is not of God, neither is he that loves not his brother. For this is the message that you have heard from the beginning, that we ought to love one another. Not doing as Cain, who was of the evil one and slew his brother. And wherefore did he kill him? Because his own deeds were evil, and his brother's good. Wonder not [, then], brethren, if the world hates you. We know that we have passed out from death to life because we love the brethren. He that loves not abides in death. Whosoever hates his brother is a murderer; and we know that no murderer has life eternal abiding in him. In this we have known the love of God, that Christ has laid down his life for us; and we ought to be ready to lay down our lives for the brethren. But he who has this world's goods and sees his brother in need and shuts up his compassion from him, how

does God's charity abide in that man? My dearest children, let us not love in words [only] and with the tongue, but in deed and in truth. In this we shall know that we are of the truth.

The Apocalypse, Chapters XXI (9–12, 21–27) and XXII (1–5)

The Holy City of the Lamb.

The angel spoke with me, saying: Come and I will show thee the Spouse, the bride of the Lamb. And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God, bright with the glory of God;[8] the light thereof was like that of a most precious stone, like jasper, translucent as crystal; having a wall great and high with twelve gates, and at the gates twelve angels: the twelve gates are twelve pearls; each gate was of one single pearl; the pavement of the city

[8] The Shekinah, often mentioned in the Bible, a bright cloud by which God's presence and power on earth were manifested visibly.

was pure gold like to transparent glass. I saw no temple therein; because the Lord God almighty is its temple with the Lamb. The city has no need of the sun or of the moon to shine in it; for the glory of God enlightens it, and its lamp is the Lamb. The nations shall walk in its light; and the kings of the earth shall bring into it their glory and honour. Its gates shall not be shut day by day, for there shall be no night there. They shall bring into it the glory and honor of the nations; there shall not enter into it anything unclean or any one that worketh abomination or falsehood, but only those shall enter that are written in the book of life of the Lamb.

He showed me a river of water of life, clear as crystal flowing from the throne of God, and of the Lamb, in the midst of the streets of the city. On both sides of the river was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations. There shall be no curse any more; but the throne of God and of the Lamb shall be there, and his servants shall be serving him; they shall see his face and his name shall be

upon their foreheads. There shall be no night; there shall be no need of lamp or sunlight, for the Lord God shall shine upon them, and they shall reign for ever and ever.

St. John, First Epistle, Chapter IV (1, 5–12, 18–21)

The Tests of Charity.

Dearly beloved, believe not every spirit, but try the spirits if they be of God; because many false prophets are gone out into the world. . . . They are of the world; therefore they speak as of the world, and the world listens to them. We are of God, and he that knows God listens to us, and he that is not of God, listens not to us; by this we recognise in men the spirit of truth and the spirit of error.

Beloved, let us love one another, for charity proceeds from God and every one that has charity is born of God and knows God. He that has not love, knows not God; for God is love. Herein has the love of God been manifested towards us: God has sent into the world his only-begotten Son that we may live by him. Herein is love shown, not that we have loved God, but that he first loved us and sent his Son to be the propitiation for our sins. My dearest, if God has so loved us, we also

ought to love one another. No man has ever [in this life] seen God; yet if we love another, God is dwelling within us, and his charity shall be made perfect within us. . . .

In love there is no fear, and perfect love casts out fear; for fear has pain in it, and the man that [thus] fears is not made perfect in charity. Let us then love God because God has first loved us. If any man say: I love God, while he hates his brother, he is a liar; for he who does not love his brother whom he sees, how can he love God whom he has not seen? And this is the commandment God has given us, that he who would love God must also love his brother.

St. Luke, Chapter XXIV (44–53), and Acts of the Apostles, Chapter I (9–11)

Last Discourse of Christ and His Ascension.

Jesus said to his disciples: These are my words which I spoke to you while I was with you: that all things must needs be

fulfilled that are written in the law of Moses, the prophets and the psalms concerning me. Then he opened their minds to understand the Scriptures, and said to them: Thus it is written; and thus it behoved Christ to suffer and to rise again from the dead on the third day, and that repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem. You are witnesses of these things. Behold I send forth the promise of my Father (the Holy Ghost) upon you; but wait ye in the city until you be clothed with strength from on high.

When he had said these things, while they were looking on, he was raised up, and a cloud received him out of their sight. And while they were gazing into heaven as he ascended, behold two men in white garments stood by them, who said: Ye men of Galilee, why stand ye looking into heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

They adored him, and went back into Jerusalem with great joy; and they were continually in the temple, praising and blessing God.

Psalm CII

Glorification of God and Thanksgiving for His Mercies.

Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgives all thine iniquities, who heals all thy diseases, who redeems thy life from destruction, who crowns thee with mercy and compassion; who satisfies thy longing with good things, and thy youth is renewed like the eagle's.

The Lord executes justice and judgment for all that suffer oppression. He has made his ways known to Moses, his deeds to the children of Israel. The Lord is compassionate and merciful, long-suffering and plenteous in mercy; he will not always be angry, nor will he threaten for ever.

He has not dealt with us according to our sins, nor repaid us according to our iniquity. According to the height of the heavens above the earth has he strengthened his mercy towards them that fear him. As far as the east is from the west so far has he removed our iniquities from

us. As a father has compassion on his children, so has the Lord shown pity on them that fear him.

For he knows the clay we are made of, he remembers that we are dust. Man's days are as grass; as a flower of the field, so doth he bloom; the wind passes over it and it is gone, and its place knows it no more. But the mercy of the Lord is from age to age, unto them that fear him. His justice is unto children's children, for those that keep his covenant and remember his commandments to do them. The Lord hath prepared his throne in heaven and his sovereignty shall rule over all.

Bless the Lord, ye his angels, ye that are mighty in strength, doing his precepts, hearkening to the sound of his word! Bless the Lord, all ye his hosts, ye ministers of his that do his will! Bless the Lord, all ye his works, in all places of his dominion! Bless the Lord, O thou my soul!

SUPPLEMENT

SUPPLEMENT.

1. Esther XIV.
3. Proverbs XXXI.
2. Ecclesiasticus L.
4. Ecclesiasticus LI.
5. Matthew XVII.
6. John III.
7. John XIII.
8. Acts II & IV.
9. Romans XII.
10. I Thessalonians, II.

N. B. These supplementary extracts are placed in the order in which they occur in the Bible.

Esther, Chapter XIV

The Prayer of Esther for Her People.

Queen Esther also had recourse to the Lord, dreading the danger that was impending.[1] She laid aside her regal garments and put on such as were conformable to her grief and her tears; instead of various ointments she covered her head with dust and ashes; she afflicted her body with fasts, and rending her hair she strewed with it the places where she was wont to rejoice. And she began to pray to the Lord God of Israel, saying: O my Lord who alone art our king, help me, a lonely woman who have no helper but thee! The danger I fear is already upon us. But I have heard from my father that thou, O Lord, didst take up Israel from among all the nations, and our fathers from all that had gone before them, to possess them as thine — eternal inheritance; and thou hast done to them according to thy promise. We have sinned in thy sight, therefore hast thou delivered us into the hands of our

[1] A total massacre of the Jews in the Persian dominions.

enemies; for we have worshipped their gods. Thou are just O Lord. But now they are not content with oppressing us by a hard slavery, but ascribing the strength of their hands to the power of their idols, they seek to frustrate thy promises and blot thine inheritance and close the mouths of them that praise thee and quench the glory of thy temple and thy altar, that they may open the mouths of the nations to praise the might of their idols and glorify for ever a king of flesh and blood.

O Lord, give not thy sceptre to them that are naught; let them not laugh in our destruction; but turn their design against them, and destroy the man that has begun to rage against us. Remember us, O Lord, and make thyself known in the time of our tribulation, and give me courage, O Lord, King of all gods and of all power; give to my lips discreet words [when I appear] before the lion, and change his heart unto hatred for our enemy, that that man may perish and all those that conspire with him. Deliver us in thy might, and help me, a lonely woman who have no helper but thee. O Lord, thou knowest all things; thou knowest that I

hate the glory of the Gentiles and detest wedlock with the uncircumcised and with every stranger. Thou knowest my necessity; that I abominate the sign of my grandeur and glory that is upon my head on the days when I must show myself, that I detest it as a filthy rag, and never wear it in the days of my retirement; [thou knowest] that I have not eaten at the table of Aman, nor delighted in the King's festivals, nor have drunk the wine of libations; and that thy handmaid has never rejoiced save in thee, Lord God of Abraham, from the day that I have been brought into this palace unto this day. O God, strong above all, hear the voice of them that have no other hope; deliver us from our enemies and deliver me from my fear.

Proverbs, Chapter XXXI (10–31)

The Perfect Woman of the House.

Who can find a valiant woman?[2] Her price is as of precious things brought from afar. The heart of her husband has confidence in her; he shall have no need

[2] Or, 'virtuous' — strong in good qualities.

of spoils; she will render to him good and not evil all the days of her life. She seeks wool and flax, and works with skilful hands. She is like the traders' ships bringing her provisions from afar. She rises while it is yet night, and gives out food for her household and tasks to her maidens. She has considered a field and buys it; with the fruit of her hands she has planted a vineyard. She has firmly girt up her loins and put strength into her arms. She has tried and found that her work is well done; her lamp shall not be quenched during the night.[3] She puts forth her hands to her wheel and her fingers grasp the spindle. She stretches out her hand to the poor, she extends her palms to the needy. She fears not the winter's snow for her household; for all of her family are clothed in double garments. She hath made herself tapestry of many colours; her clothing is silk and purple. Her husband is noble at the city gates, when he sits with the elders of the land. She makes a garment of fine linen and sells it and delivers a girdle to the merchant of Canaan. Strength and

[3] In all Hebrew households, rich and poor, a light was kept burning during the night.

honour have become her clothing; she rejoices over the time to come. She opens her mouth with wisdom, and in her tongue is the law of kindness. She looks carefully to the ways of her house, and eats not the bread of idleness. Her children rise up and call her blessed; her husband also praises her. Many daughters [, he says,] have gathered wealth,[4] but thou hast surpassed them all. Favour is deceitful and beauty is vain; but a woman fearing the Lord — she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.[5]

Ecclesiasticus, Chapter L

A Noble Priest.

Simon the high priest, son of Onias, in his life-time upheld the house [of God] and during his days fortified the temple. . . . He had care of his nation and delivered it from destruction. He was strong to enlarge his city; he won praise in his dealings with his people; he widened the entry

[4] Or, 'have done virtuously'

[5] Or, 'let her husband be praised in the gates'

of the temple and of the sanctuary. He shone in his days as the moving star in the midst of clouds and the moon at its full; as the sun in its splendour was his light in the temple of God. [He appeared] as the rainbow when it displays its brilliance among the clouds; like roses flowering in the days of spring, as lilies beside the flowing waters, as a tree of perfume in the days of summer, as a fire shining out, as incense burning in fire; as a massy vessel of gold adorned with every precious stone; as an olive tree budding forth and as a cypress rearing itself on high. When he put on the robe of his dignity and was clothed with the full attire of his priesthood, and when he went up to the sacred altar, he made resplendent the approaches of the holy place. When he received the portions [of the victim] from the hand of the priests, he himself standing at the altar, the circle of his brethren stood about him as a plantation of cedars on Mount Lebanon or as the spreading branches of a palm tree; so were all the sons of Aaron in their glory. A sacrifice to the Lord was in their hands before all the assembly of Israel; then, completing his service at the altar and honouring the

oblation to the Most High King, he stretched forth his hand to make a libation and offered of the blood of grapes; at the foot of the altar he poured forth [a wine of] heavenly odour to the Lord of heaven. Then shouted the sons of Aaron, they sounded trumpets of beaten brass, and made a loud noise resound in commemoration before God. Then all the people together made haste and fell down on their faces to the earth, adoring the Lord their God and offering prayers to the almighty God on high. The singers lifted up their voices and through the mighty temple was spread a sound full of sweetness; the people in prayer besought the Most High Lord, until the worship of the Lord was finished and they had done all their office. Then [Simon] coming down lifted up his hands over the whole congregation of the children of Israel, giving praise to the Lord with his lips and glorying in his name; and he repeated his adoration, showing forth the glory of the Highest.

And now praise God, all ye his people, who does great things over the earth, who gives to us day after day since our mother's womb and has dealt with us ac-

cording to his mercy. May he grant us gladness of heart and bestow peace upon Israel in our days and for ever!

Ecclesiasticus, Chapter LI (18–38)

The Choice of Wisdom in Youth.

When I was still young, before I wandered far, I sought wisdom earnestly in my prayer; in the temple I have asked for it, and to the end I will seek for it; [so has it been to me] as a grape ripening from the flower. My heart has rejoiced in it, my foot has gone up the straight way, from my youth I have searched it out. I bent my ear a little and received it; I found for myself much instruction and ever advanced in it. To him that gives me wisdom I will give glory; for I have resolved to practice its precepts; I have been zealous for good and shall not be confounded. My soul has striven hard in it, and I persevered in doing its bidding; I stretched my hands aloft and was grieved for all I did not yet know; I directed all my thoughts upon it, and found it in the understanding of my ignorance.

With it I possessed my soul from the beginning; wherefore I shall not be left forsaken. All that is within me has been moved to seek it; wherefore I shall hold it as a precious possession. The Lord has given me as a reward a tongue wherewith I shall praise him; draw near, then, to me, ye untaught, and abide in the house of learning. Why do you still delay, and what say you, while your souls are suffering extreme thirst? I have said and I repeat to you: buy for yourselves [goods] without money; put your neck under the yoke, submit your soul to discipline, and you shall quickly find [wisdom]. See with your own eyes how I have laboured [and suffered] a little, and have gained for myself much rest. Acquire knowledge as an abundance of wealth and possess in it a treasure of gold. Let your soul rejoice in its benefits, and be fearless in its praise. Do the work you have to do before the time [closes], and you shall receive the reward in due season.

St. Matthew, Chapter XVII (1–20)

The Transfiguration; the Healing of the Demoniac.

Jesus took Peter and James and John and brought them up unto a high mountain apart. And he was transfigured before them: his face shone as the sun, and his garments became white as the light. And behold there appeared to them Moses and Elias talking with him. Then Peter spoke and said to Jesus: Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses and one for Elias. While he was still speaking, suddenly a bright cloud overshadowed them, and a voice came from the cloud saying: This is my beloved Son, in whom I am well pleased; hear ye him! When the disciples heard it, they fell upon their faces and were seized with a great fear. But Jesus, coming, touched them, saying: Arise, fear not! They, raising up their eyes, saw no one but only Jesus.

And as they were coming down from the mountain, Jesus commanded them, saying: Tell the vision to no man, till the

Son of man be risen from the dead. Then his disciples questioned him, saying: How, then, [if thou art the Christ,] do the Scribes say that Elias must first come? Jesus, answering, said to them: Elias indeed shall first come, and shall restore all things; but I say to you that Elias is already come; and they did not recognize him, but worked their will upon him; and so also the Son of man shall suffer at their hands. Then the disciples understood that he spoke to them of John the Baptist.[6]

As they proceeded to the multitude of the people a man came to him, kneeling before him, and saying: Lord, have pity on my son, for he is lunatic and suffers grievously; often he falls into fire and often into water. I brought him to your disciples, and they could not cure him. Jesus, answering said: O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?[7] Bring him hither to me! And

[6] John had come "in the spirit and power of Elias." Elias himself is to come before the final advent of our Lord.

[7] Our Lord's severe reproach does not seem to have been incurred by the father of the demoniac. We may

Jesus rebuked the evil spirit, and he went out of the boy, who was cured from that hour. Then the disciples came to Jesus in private and said: Why could not we cast out the demon? Jesus said to them: Because of your lack of faith. Verily I say to you: if you have faith as a grain of mustard seed, you shall say to this mountain: Move away from this place to that; and it shall move; nothing shall be impossible to you. But this kind [of demon] is not cast out but by prayer and fasting.

St. John's Gospel, Chapter III (1–21)

Nicodemus Instructed as to the New Life in Christ.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews; he came to Jesus by night, and said to him; Rabbi, we know that thou art a teacher come from God; for no man could work these miracles that thou workest unless God were with him. Jesus an-

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suppose it to fall partly on the defective faith of the disciples, partly on the greater or less unbelief of the multitude.

swered him, saying Verily, verily I say to you, unless a man be born again, he cannot see the Kingdom of God. Nicodemus says to him: How can a man be born when he is old? can he enter again into his mother's womb and be born again? Jesus answered him: Verily, verily I say to you, unless a man be born of water and the Holy Ghost, he cannot enter into the kingdom of heaven. What is born of the flesh is flesh, and what is born of the spirit is spirit. Wonder not at my saying to you that you must be born again. The wind blows where it will and you hear the sound of it, but you know not whence it comes or whither it goes; so is it with every one that is born of the [Holy] Spirit. Nicodemus answered and said: How can these things be? Jesus replied: Are you the teacher of Israel and know not these things? Verily, verily, I say to you, we speak what we know, and bear witness to what we have seen; and you receive not our testimony. If you do not believe when I speak to you of earthly things, how will you believe if I speak to you of heavenly things? No one has gone up into heaven, but he that came down from heaven — the Son of man who is in

heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, in order that whosoever believes in him may have everlasting life.

For God has so loved the world that he has given his only Son, in order that every one that believes in him may not perish but may have life everlasting. God has not sent his Son into the world to judge the world but that the world may be saved by him. He that believes in him is not judged [unto condemnation]; but he that believes not is already judged, because he has not believed in the name of the only begotten Son of God. Now this is the judgment: the light has come into the world and men have loved the darkness rather than the light, because their deeds were evil. For whoever does evil hates the light and comes not to the light, lest his works should be reproved. But he that does the truth comes to the light, that his works may be manifested as being done in God.

St. John's Gospel, Chapter XIII (1–17)

Our Lord's Washing of the Apostles' Feet.

Before the feast of the Passover Jesus, knowing that his hour was come to depart out of this world to the Father, having loved his own who were in the world he loved them to the end. During the supper, the devil having already put into the heart of Judas Iscariot, son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands and that he came from God and goes to God, rises from supper and lays aside his [outer] garments, and taking a towel girds himself with it: Then he pours water into a basin and begins to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. He comes to Simon Peter and Peter says to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do thou knowest not now, but thou shalt understand hereafter. Peter says to him: No, thou shalt never wash my feet. Jesus answers him: If I wash thee not thou hast

no part with me. Peter says to him: Lord, wash [, then,] not only my feet but my hands also and my head. Jesus says to him: He that has bathed has need but to wash his feet, and so is wholly clean. Ye are clean — but not all of you. For he knew who was betraying him; therefore he said: Ye are not all clean.

When he had washed their feet and taken his garments, he sat down again and said to them: Know ye what I have done to you? Ye call me Master and Lord, and ye say well for so I am. If then, I, being Master and Lord, have washed your feet, you also ought to wash one another's feet. I have given you an example that as I have done, so you also should do. Amen, Amen, I say to you: the servant is not greater than his Lord, neither is he that is sent greater than he that sent him. If ye know these things, blessed shall ye be if ye do them.

Acts of the Apostles, Chapters II (37–47), IV (32, 34, 35)

Piety and Charity of the First Believers.

When the people heard this discourse they were pierced to the heart, and said to Peter and the other apostles: Brethren, what shall we do? Peter said to them: Do penance, and be baptized, each one of you, in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Spirit; for the promise is for you, for your children, and for all those that are far off as many as the Lord our God shall summon. And with many other words did he earnestly testify and exhort, saying: Save yourselves out of this perverse generation. Those who received Peter's preaching were baptized, and there were added [to the number of the disciples] that day about three thousand souls.

They were persevering in hearing the doctrine of the apostles, in the assemblies, in the breaking of bread and in the prayers. And awe was upon every soul; [for] many wonders and signs were done by the apostles. All those that believed lived

in union and had all things in common: they sold their properties and goods; and divided their value to all according as each one had need. They continued to assemble at the Temple every day; and, breaking bread from house to house, they partook of their meals with cheerfulness and simplicity of heart, praising God and having the favour of the people at large.

The multitude of the believers had one heart and one soul; none called his own any of the things that he possessed. . . .[8] There was no needy person among them; for as many as were owners of lands or houses sold them and brought the price of what they sold and laid it at the feet of the apostles; and the money was distributed according as each had need.

[8] We see therefore that private possession was not entirely done away with by the early Christians, however their charity might make things practically common in use, or lead to individual renunciations.

St. Paul to Romans, Chapter XII and XIII (1–2, 5, 7–10)

Lessons of Christian Holiness.

I EXHORT you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, pleasing to God, as your spiritual worship to him. And be not conformed to this world, but be transformed in the renewal of your mind, that you may [know and] prove what is the will of God: what is good, what is pleasing to him, what is perfect.

In virtue of the grace that is given to me I say to every one among you not to think more highly of himself than he ought to think, but to think with thoughtfulness, each one according to the measure of faith [and grace] allotted to him.[9] For, as in one body we have many members, but all members have not the same function, so we, being many, are one body in Christ, and members of one another. And so we have different gifts according

[9] St. Paul brings home his meaning with a play on words: *μὴ ὑπερφρονεῖν παρ ὸ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.*

to the grace that is given to us; if we have prophecy, [let us use it] according to the rule of the faith;[10] if ministering [let us give ourselves] to ministering; if one is a teacher, let him teach, if [he has the gift of] exhorting, let him exhort; he that gives away, giving with sincerity; he that rules, ruling with zeal; he that shows mercy, showing cheerfulness.

Let your love be without simulation. Hating evil, cling to the good. In love of the brethren be affectionate one to another, anticipating one another in showing honour. In diligence be not slothful; in fervour of spirit serving the Lord; rejoicing in hope, patient in tribulation, assiduous in prayer; generous in relieving the necessities of the faithful, prompt in practising hospitality. Bless them that persecute you, bless and do not curse. Rejoice with them that rejoice, weep with them that weep. Be of one mind to one another, being not haughty, but familiar with the lowly. Be not wise in your own estimation. Return to no one evil for evil. Take thought [to do] things honourable in the sight of all men. If pos-

[10] Or, 'according to the measure of faith that is in one.'

sible, so far as depends on you, have peace with all men. Avenge not yourselves, my beloved, but give place unto [God's] wrath; for it is written: "Revenge is mine; I will repay, saith the Lord"[11] "But if thy enemy hunger, feed him; if he thirst, give him to drink; for, so doing, thou shalt heap coals of fire upon his head.[12] Be not overcome by evil, but overcome evil with good."

Let every soul be subject to the higher powers; for there is no authority but what comes from God; and those that exist are ordained by God. Wherefore he that resists authority resists the ordinance of God, and they that withstand shall bring judgment upon themselves. . . . Wherefore it is necessary to be subject not only through [dread of] anger but also for conscience' sake. . . . Render to all men their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, except to love

[11] Deut. XXXII 35: freely quoted or from a reading which is neither that of the Hebrew nor of the Septuagint.

[12] That is, probably, 'thou shalt bring him to shame for his evil deeds.' The quotation is from Prov. XXV, 21, 22.

one another. He that loves his neighbour has fulfilled the law. For the commandments: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and any other commandments that may be are summed up in this: Thou shalt love thy neighbour as thyself. Love abstains from all injury to the neighbour; love is therefore the fulfilment of the law.

St. Paul to Thessalonians Epistle I, Chapter II (1–14, 19, 20)

The Soul of an Apostle.

You know yourselves, brethren, that our coming among you was not without fruit. After enduring sufferings and outrages, as you know, at Philippi, we took courage in our God to announce to you the gospel of God in face of many difficulties, and our preaching to you did not proceed from folly, nor from corruption, nor from fraud; but, as we have been approved by God for the entrusting to us of his gospel, so do we speak; striving to please, not

men, but God who judges our hearts. We have never used towards you the language of flattery, as you know, nor the pretences of avarice, as God is witness, nor sought the praise of men either from you or from any others. Whereas we might have been burdensome to you, as apostles sent by Christ, we were mild and gentle [13] in the midst of you. As a nursing mother cherishes her own children, so we, in our affection for you, were ready to give to you not only the divine gospel but even our own lives, so dear had you become to us.

You remember, brethren, our toils and our fatigues, how, labouring day and night that we might not be a burden to any of you, we preached among you the good tidings from God. You are witnesses, with God, how holy, blameless, just was our conduct to you who believe; as also you know how, exhorting and persuading and adjuring you, as a father with his children, we [called on] each one of you to walk worthily of God, who has called you to his kingdom and glory.

Wherefore we too cease not to give thanks to God; inasmuch as when you received the divine word from us you re-

[13] ἤπιοι; others read νήπιοι, "little children."

ceived it not as the word of men, but as what it truly is, the word of God; so that it has become fruitful in you its believers. You have, indeed, brethren, become imitators of the churches of God that are gathered in [the name of] Jesus Christ in Judea, while you suffer from your fellow-countrymen the same things that they suffer from the Jews. . . . What, in truth, is our hope, our joy, our crown of glory? Is it not you in the presence of our Lord Jesus Christ who is coming to judge us? Yes, you are our glory and our joy.

L. D. S.

INDEX

Reading	Week	Day	Page
Baruch, III	II	4	73
Canticle of Canticles, II, V, VI	III	2	123
Ecclesiastes, I	I	3	16
Ecclesiasticus, II	I	4	22
" XL & XLI	I	7	41
" XLII & XLIII	I	1	2
" L	Supplement		205
" LI	"		208
Esther, XIV	Supplement		201
Ezechiel, XXXIV	II	9	103
Isaias, I	I	2	11
" XI & XII	II	7	90
" XXXIII & XXXV	IV	1	169
" XL	I	1	55
" XLII	II	3	66
" LII	III	5	144
" LV	IV	2	175
" LVIII	I	5	29
" LXI	IV	3	181
James, I	II	8	99
" III	II	6	88
Jeremias, II	I	4	22
Job, XIV	I	6	34
John, Gospel III	Supplement		212
" " VI	I, III	1	119
" " X	II	9	105
" " XIII	Supplement		215
" " XIV	III	3	130
" " XV	III	4	138
" " XVII	III	5	146
" " XX	IV	2	177

INDEX

Reading	Week	Day	Page
John, 1st Epistle, III	IV	4	188
" " IV	IV	5	193
" Apocalypse, IV & V	III	7	163
" " XX	I	8	50
" " XXI & XXII	IV	4	190
Judith, XIII	III	6	155
Kings I, II	III	7	162
Luke, Gospel, I	II	2	62
" " I	II	3	67
" " II	II	4	75
" " VI	II	5	80
" " VII	II	10	110
" " X & XI	I	1	6
" " XII	I	4	26
" " XV	I	6	37
" " XXIV	IV	5	194
" Acts, I	IV	5	194
" " II & IV	Supplement		217
Mark, IX	I	5	31
" XVI	IV	1	171
Matthew, V	I	2	13
" IX & X	II	6	87
" X	II	7	92
" XI	I	3	19
" XVI	II	8	98
" XVII	Supplement		210
" XXIV	I	7	45
Michaeas, VII	II	6	85
Paul, Romans, VIII	II	2	63
" " VIII	II	3	69
" " XII	Supplement		
" I, Corinthians, I & II	III	6	157
" " " XV	IV	1	172
" II, Corinthians, V & VI	II	7	94
" Galatians, V & VI	II	4	77
" Ephesians, IV & V	III	3	134

INDEX

Reading	Week	Day	Page
Paul, Ephesians, VI	II	5	83
" Philippians, II	III	5	149
" " III	II	10	112
" Colossians, I	III	1	120
" " III & IV	IV	2	178
" I Thessalonians, II	Supplement		222
" I Timothy, VI	IV	3	184
" II " II	II	9	107
" Hebrews, I & II	II	1	58
" " IV, V, VII, IX	III	2	125
Peter, I Epistle, II	IV	3	183
" " " IV	III	4	141
Proverbs, VIII & IX	III	3	129
" XXXI	Supplement		203
Psalm, I	I	1	1
" XXI	III	6	152
" XXII	III	2	124
" XXIX	II	10	109
" XXX	II	5	79
" L	I	5	28
" LXXI	II	2	61
" LXXII	III	4	136
" LXXXIII	IV	4	187
" LXXXIV	I	8	47
" LXXXIX	I	3	18
" XCVI	II	8	97
" CII	IV	5	196
" CXLII	I	6	35
Wisdom, III & IV	I	7	42
" V	I	8	48
" XIII, XIV, XV	I	2	9
Zachary, IX	III	1	117
" XII, XIII, XIV	III	7	161

Total Number of Readings One Hundred

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O'Neill, George
AUTHOR
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